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THE TIME TO WORK FOR CHRIST.—Now is the acceptable time. Who is declining to use it? Every church should be engaged in special religious meetings. Are you thus engaged, brother? No matter how forbidding the prospect, begin. The lectures and fairs are a grievous curse, in the time they absorb, if in no other respects. Let not these next two months be given up to them. Thrust in the sickle and reap.

The revival spirit is in many churches. In Central Street, Lowell, under the direction of Rev. John Allen, there have been very crowded meetings, and many marked conversions. Heads of families, strong men, and young men have been among the converts. In Bellingham Church, Chelsea, Mrs. Van Cott's labors have been remarkably successful. Considerably over two hundred have professed conversion. In South Boston, the work has gone forward in both of our churches with much power. In Roxbury there have been like outpourings. There are similar displays of grace in other portions of the land. Every church can share in it. The showers hang over all the thirsty land. "When two or three are met in my name, there am I in the midst of them." Christ is willing to send forth His grace in every spot. The rockiest dells feel the coming of summer; so may the most barren churches, this summer of grace. To receive this life, put yourself in the way of it. Pure rock never blossoms. It is disintegrated rock, rock wet with moisture, covered with loam, open to the sun. So, if any minister or people seek the revival blessing, let them change their rocky estate to one of adaptation to the work of the Spirit. Let them pray for His presence in their closets and prayer-meetings. Let them organize meetings for it, special meetings. Let them work revival at every meeting. "The Lord hearkens and hears," and in desert place and city full will renew the face of His Church, and replenish her garners with a fresh and bounteous harvest of souls.

The State Temperance Convention of Maine meets at Auburn this next Friday. It should be attended by every lover of this cause. The Governor lowers the standard; let the people lift it up. His words are cheered by the enemies of the cause. They should hear words they will respect and fear. It is no time to talk of human laws being necessarily weaker than God's. As Prof. Seelye showed in his election sermon, only as human laws reproduce God's are they really *laws*; fit to be known and honored as such. The lines are steadily being drawn, and many an advocate of Temperance who refuses to keep step to its new calls, will receive the same historic position as the advocates of Anti-slavery who declined to organize for its victory. We are especially glad to see that the women of Maine are called to this Convention. Let it call them also to the polls. Their presence is imperatively needed to the success of this reform. Up, men and women of Maine, to Auburn, and give your directing State a new step forward in this glorious work.

The Church Extension Society is very urgent in its appeals. Everywhere come the calls for its help. The loan system is moving moderately, far less than it should. Let none of our societies forget to put this

on its list, and give it a good contribution. It extends help in all directions, and could use a hundred thousand dollars to-day, if it had them, so that they would increase our Church property a million in a very few years. Dr. Kynett, the Corresponding Secretary, visits Boston soon. Let him have a warm reception.

The Tribune, speaking of the act of the Kansas Legislature in putting the portrait of John Brown on its walls, says:—

"When John Brown was dragged half dead from the jail to the court-house, and then again from the jail to the gallows, there were not many who recognized in the man anything better than a foolhardy fanaticism. Liberal persons in Europe spoke of him with respectful tenderness, but here the best his swiftest friends could do was to frame elaborate sentences of extenuation."

The Tribune is mistaken. "The best his swiftest friends could do was" not "to frame elaborate sentences of extenuation." *The Tribune* did not do hardly that, but his swiftest friends always defended his judgment, no less than his courage. Mr. Redpath's "Echoes from Harper's Ferry" gave the various reports that event immediately created. In it are found utterances of Thoreau, Newhall, Cheever, Phillips, Sears, Emerson, and others, heartily endorsing the deed as well as the doer. Mr. Beecher and Mr. Greeley were timid. *The Evening Post* was firm in his support. So were such men as Howe, Sandborn, Stearns, Tilton, Russell, and many others. It is wrong to-day, to these generous supporters and admirers, to classify them with those who called him a crazy old man, and now are seeking to make all his real supporters of their kin. John Brown had those who, when he struck Harper's Ferry, saw he was justly immortal. They said it. They declared statues would bear his noble lineaments to posterity, and that all the nation would do him honor. He will outshine every man of his generation, as certainly as John Huss outshines the princes and generals who, after his death, fought his battle. That future will know that there were some who stood by him at his cell and scaffold, and never denied or deserted him.

Congress is in a great struggle over the admission of Virginia. The Republican party are divided; the immediate and unconditional admission is pressed by Mr. Bingham and resisted by Mr. Sumner. It was carried in the House by three majority (98 to 95), and lost in the Senate. It is a very delicate question, and, in view of the state of affairs in Georgia and Tennessee, should give us pause. Gov. Walker and his associates are not entirely to be trusted. Mr. Sumner is a wiser counselor than Mr. Bingham. Let it purge itself of all rebellion, or wait outside for a season.

The Congregationalists propose to celebrate the two hundred and fiftieth anniversary of the landing of the Pilgrims the present year. *The Congregationalist* recommends that sermons be preached on May 1st, the 261st anniversary of the beginning of the residence of John Robinson and his church at Leyden; that a general Convention be held at Chicago July 21st, the day the pilgrims left Leyden; the 18th of September, the day of the departure of the Mayflower, be assigned for contribution day, and the 21st of December for a

celebration at Plymouth and Music Hall. It is a good programme, especially in giving our brethren a chance to raise money, and also to have another general convention. They had one only four years ago. Then they did not talk of another in a century. Now they devise ways to get one in a quadrennium. They had better follow their youngest and (of course) truest and best of the churches of the Pilgrims in making their general conventions quadrennial.

Two of the Book Committee have favored the public with their views on their report—Rev. Messrs. Brooks and Vernon. The former left several days before the work was concluded, and therefore indulges only in general opinions. The latter is more explicit, confesses the gravity of the charges, and the necessity of a thorough investigation, considers the Committee had not made a sufficient study of the case to render a verdict, declares that he most earnestly protested against any report at that juncture in the proceedings; regrets that he put his name to the report, and excuses it in this manner:—

"My duties as Secretary, and the determined rapidity with which the Committee reached an adjournment, left me neither time nor opportunity to write either a minority report or a protest. In my chagrin and confusion from a rush to adjournment, through an all-night session, it did not occur to me to simply withhold my name from the report. When this alternative occurred to me a few hours subsequent to our adjournment, after a little time for quiet reflection, I was on the point of withdrawing my name even then. But not clear in mind as to my right to do so, or as to its propriety in honor, I went with a friend to the residence of one of the Bishops for his opinion on these points. He was absent from the city, and doubting my right to do otherwise then, I left my name as it was. Thus my signature appears to the report under the utmost protest of judgment and conscience."

He now adds his willingness of bearing his part of the labor, fatigue, and responsibility of going to the bottom of the Book-room difficulties, and making their elucidation luminous as possible. We trust the whole Committee will be of his opinion. The only way to do that is by a commission, which shall employ experts and go back over ten years of investigation.

The Baltimore Advocate calls "ungentlemanly," "Freedmen's English." If so, they naturally confine the error to grammar. Their late masters and their latest Baltimore organ extend the "ungentlemanliness" to words and conduct. But if that is grammatically wrong, what becomes of "unfriendly, unmanly," and such other compounds? Their form is as correct as their meaning is appropriate to *The Advocate's* career.

The Pope's Council has got at loggerheads. Three hundred Bishops oppose his infallibility; but there are six hundred left, enough to carry out all his schemes, if they say so, and they will be likely to carry out their programme. It is all the better that it should be so. Let the man of sin be revealed. It will thus the more speedily become the child of perdition in condition as it is in character.

The funeral fleet of George Peabody is expected at Portland the last of this week. Gov. Chamberlain is to deliver the address. A railroad funeral procession of forty cars is to accompany his remains to his "long home." It will be the greatest funeral pageant this country has ever seen.

Original and Selected Papers.

A LITANY.

Spite of all my sad behavior,
Well I love Thee, O my Saviour!
Well I love Thee, on Thee leaning,
Now I apprehend love's meaning,
Thy love me from world-love weaning.
All life's sweet and bitter tasted,
All my deep soul incense wasted,
Slow to Thee my hard heart hastened.
Wasting treasure all unheeded,
Giving much where none was needed,
Well for me Thou interceded!
Let the woman's soul be shriven;
None can give this side of heaven,
Unto me the love I've given.
Marred am I by earth-pollution;
Drained the cup of retribution;
Give me Thy love's absolution!
Fold me from the world's defilement,
Win me from the world's beguilement,
Save me in Thy reconciliation!
By the grandeur of Thy teaching,
By Thy mercy all need reaching,
By Thy last cry's sad beseeching.
By Thy prayer, "Forgive," still sounding
Down the ages, men confounding,
By Thine own love's cruel wounding,
Take my love! It's all I'm owing,
Take my being's overflowing,
Lest it wander in its going!

MARY CLEMMER AMES.

AUNT JUDITH; OR THE PATH OF DUTY.

BY MRS. C. M. EDWARDS.

Good old Aunt Judith. You should have known her. She lived in a poor little cottage at the foot of (not "Vinegar" but) "Sugar Hill," and if there is anything in a name, it was just the place for her to live.

Aunt Judith was one of the sweetest ladies I ever saw. At sixty she possessed attractions rarely found in more youthful women. Her silvery hair was just covered with the neatest snowy cap, while a kerchief of the same fabric was folded across her breast. Her black dress and white apron was without spot or speck, as she sat of afternoons in her tidy parlor. Then there was such an expression of restfulness on her countenance when in repose, that one could not help wondering what could have been her history, how it was she got so tired.

How we all liked to go to her for sympathy, and what valuable hints she gave of some better way. I think the woman who lost one of her thirty pieces of silver to find it again among the rubbish of an untidy house, would have gone right over for Aunt Judith to rejoice with her, and she, good soul, would have run in to see the exact spot where it was found, and left the gentlest hint, that would have grown to a principle of improvement in her house-keeping. In sorrow, too, Aunt Judith was indispensable. Indeed, that was her *forte*. Weep with those that weep, was to her a sacred injunction, and her tears seemed to dilute the mourner's, and make them less bitter. I never went to auntie with an aching heart from some rude blast on my unsheltered head, without feeling that her kind sympathy was drawing the cold all out of me.

Then she was such a dear, loving disciple. I am sure if our Saviour had walked this earth he would have "put up" with that godly woman, rather than any of those cold, worldly church-members on the "Hill." For you must know that there was a little church in our place, gathered long ago, but at the time of which I am writing it had become as dead and cold as Christian church can be, and that is saying considerable.

But the power of God can make even dry bones live, and at length it came to Sugar Hill. There was a revival. It commenced outside the church, gradually thawing it round the edges, and by the time a score or two were converted, she roused herself and had a sort of general house-cleaning (preparatory to enlarging her borders). Three or four who had been too restless to sleep all the time, and so had walked disorderly, were expelled. When that was effected, she opened wide her motherly arms and gathered in the converts and was enriched thereby.

About that time there came a sister to the place, bringing the then new and strange doctrine of Sanctification. Ours was not a church that taught such things, and so it became a stumbling-block to the old professors, while the young Christians, many of them, accepted it with all the ardor of a first love. I had just experienced justification, and there was something so beautiful in that strange foreshadowing of the coming glory that was so far to exceed the present, that my soul was ravished with it. And all the more that it was a mystery to me. I thought about it, dreamed about it, and prayed over it, and at last I put on my bonnet and went down to talk with Aunt Judith about it.

She met me at the door, led me in, and pointed to her low rocking chair, as she took away my bonnet.

"Not that, aunty, for I want you to sit down too."

She smiled as she brought her knitting, and when seated, lifted her mild, questioning eyes.

"Well, Mary, what is it?"

I scarcely knew where to begin with my subject, I was so full of it; at length I asked, —

"Do you know Mrs. R.?"

"The woman who is staying at Deacon Bowler's, and is speaking to the people here? Yes, Mary."

"What do you think of her, Aunt Judith?"

"I have heard her but once; I don't go to the evening gatherings, you know. I enjoyed her exhortation very much, and think her a Christian woman."

"But the doctrine, aunty, so strange and new."

"Not new, child, the Saviour taught it long ago; it ought not be strange to the Christian Church, the going on to perfection."

"I can't understand it at all, Aunt Judith; she tells of those who have fallen into a trance and awake as sinless as the angels, can you explain it?" I asked.

"Mary, I would not try to explain it, but believe and accept. The doctrines of Christ are often robbed of their simplicity, and clothed in mystery even by those who attempt to explain them. God is His own interpreter, my child."

I looked at Aunt Judith, and wondered if I could not get her history, for if ever woman walked with God, I was sure it was she. And as though divining my thoughts, she began, —

"I think, Mary, I will tell you some of my experience. It may teach you a useful lesson."

After a few moments of silent thought, she commenced.

"I was but fifteen when I lost one of the dearest mothers that ever lived. Never in my whole life had I willingly grieved her, and never had other than words of love come from her lips. I cannot tell you how sacred her precepts were to me, and how zealously I labored to keep everything as she best liked it. There were but two of us children, Brother Harry and myself, and we were getting along nicely when, but a few months after dear mother's death, our father brought home a second wife but three years older than myself. Had he given one warning word, I could have wept away the keen edge of my sorrow before she came, and not brought upon myself the cruel reproach of my father gave me. From that day my home was a scene of trial and discomfort.

"My father's manner quite changed to me; he never seemed to forgive that day of reproachful weeping. His wife was jealous and fault-finding, and Harry sullen, and, I am sorry to say, disrespectful. I remonstrated with my brother, and apologized to mother, and then I went to Christ, that "Man of sorrows," and prayed that I might be made holy in heart and life. This was the burden of my petition. I think there was a sort of pride and spiritual ambition in my heart. I wanted to live above the trials of my life, to *suffer* and not *feel*. 'I am being crucified with my Saviour,' thought I, 'but where is the keen anguish of spirit? Where the humiliation? yea, the degradation He experienced.' Mary, I was expecting some such change as you speak of. An overshadowing of the power of God, in which I should be transformed, and thereafter be able to prove that good, and acceptable, and perfect will of God. I asked for the reward of faith, but God said, Nay, give her the fight."

"It came to me though I knew it not.

"Time rolled on, and our father entered into speculation, and succeeded in dissipating our small property. A little family came to their heritage of poverty, among whom was an idiotic boy, of hideous deformity, whom not even its mother loved. At length the mother fell ill, and for many years was a pitiful invalid.

"'Now,' said Harry, 'you will consent to leave and go to Uncle Tom's.'

"'I am afraid I cannot, these children hold me back,' said I.

"'Not one of them loves you, she has taught them,' said he, bitterly.

"'I think Joey does,' I replied, looking at the idiot boy; 'he can't be taught you know.'

"'What, that — fool?' — Harry said naughty words sometimes, — 'Judith, you are another fool.'

"'Yes, Harry, I think I am foolish, and what is worse, I don't get any wiser. I scarcely see an inch before me, everything is so dark.'

"'I heard a little sob, and then Harry came and put his arms about me. 'Judith,' said he, 'I am going away, will you forgive all my unkindness?'

"'O Harry, you have never been unkind, you are all I have; do not leave me.' But I knew that he was decided, and I couldn't blame him, even when I was sobbing on his neck.

"After my brother was gone, I girded myself anew to the work before me. I nursed mother and took care of the children, and when there was no bread to give them I sang little hymns instead, till they forgot their hunger. But for little Joey, the poor idiot, I always kept a bit in my pocket, his moan was so pitiful.

"At last my stepmother died. Just before she went, I heard her call my name. She looked up as I stood by her

side, and there was an expression of love on her countenance that made me stoop and kiss her cold cheek. 'A good girl,' she murmured, and these last words were very precious to me. After that, I tried to lift the cloud that seemed hanging over us. I made clothes for the children from my own worn garments, after I had used up their mother's, and nearly began to think I should get them nicely through the winter, when one day our father was brought home with a broken limb. Again the office of nurse was added to my other duties. After a while I grew so tired that a word would make me weep, and I began to fear that I was growing ill and fretful. For several years I suffered from overtaxing my strength, and then I recovered.

"I remained with my father till I was thirty years of age. It took all that season of trial and deep humiliation to teach me to live. The third wife then came home. I did not make the mistake of weeping at her advent, though she was five years younger than myself. O how thankful I was that poor Joey had gone where there was no more hunger, and I had emptied my pocket of the bread crumbs to the birdies whom God feedeth.

"The next three years I spent with my brother and his gentle wife. Harry had learned to love his Saviour, and had built an altar to his God. It was there that I read the interpretation of my Father's dealings with me. On looking back the long hard road I had travelled, its thorns and sharp stones were all precious for the guiding Hand that had led me on. The glorious land became to me a place of broad rivers and streams. I found work to do, but it was restful labor. While there is a broken heart to bind, or a downtrodden one to lift; while there is an aching head or bleeding feet; the Christian may not be idle. Never fear that the great Husbandman will mistake your place in His vineyard, if you will only labor in it. But I did not mean to talk so long. Mary you must be tired."

"No, Aunt Judith," I replied, "I have enjoyed every word of it. I think I have been seeking some kind of eminence in the Christian work instead of usefulness. I have learned a lesson."

"And yet, my dear," said she, "you may not drink of another's cup, or be baptized with their baptism. Your own path may differ widely from mine. To the eyes of the world it may be very pleasant, but unless it be the path of duty it will prove exceedingly dangerous. Do not fail to look to God for your appointed sphere, and then, with a pure conscience, a warm heart, and diligent hands, you may there be perfect, even as your Father in heaven is perfect."

RATIONALISM IN INDIA.

SECOND PAPER.

BY REV. JAMES M. THOBURN.

The utter failure of the new rationalistic body to affect the heathen masses has already been noticed. This however, is not its most signal failure. It embraces among its members not a few earnest and sincere men. They were led to embrace the new teaching by inward religious cravings, which they wished to have satisfied, and which they expected would be fully satisfied by a rational religion of the soul. But thus far, these men have been fed with husks only, and some of them have cried out for better fare. No one shows disloyalty to the common cause, no one hints at a withdrawal from the body, but some of the very best of the fraternity have frankly confessed, that, for some reason, there is a hollowness about the organization, a want of vigorous vitality, of self-denying earnestness, and of practical piety. About two years ago, a remarkable article appeared in their official paper, in which this defect was frankly pointed out. The writer candidly admitted that, thus far, their organization had failed to produce either holy lives, or earnest, self-denying men, and then proceeded to point out the great need of the body. It was — he wrote it in large capitals — simply *salvation*. He must be excused for using this cant phrase, for he is a poor Bengalee, and knows no better. Had he been trained in Boston or New York, he would, no doubt, have mourned over their "suspense of faith," and suggested the propriety of remedying the evil for all time to come, by discussing it in a public meeting. But he was not sufficiently advanced for that. The hungry child knows how to cry for bread, and the Bengalee rationalist was childlike enough to let his soul cry out in its own language.

The bread will not come in answer to the cry. There is none laid up in the house in which the poor man has sought shelter. Rationalism in its most pious garb, is in no sense a religion. It can interest the mind, but not satisfy the heart. It is a mental speculation, not a spiritual power. It diverts many men from their spiritual longings, but does not satisfy them. It has neither heart nor skill for saving men who are struggling against their sins, and earnest men who go to it for spiritual rest and peace will find only disappointment.

Another defect in this Indian rationalism has developed itself in a most singular way. Being firm believers in intuitive religion, they cannot consistently object to man acting in any way which his spiritual instincts may prompt. Among them is a remarkable man, named Keshub Chander Sen, a very eloquent, sincere, and upright man, who leads the advanced ring of the "church." For some years he has been the undisputed chief of his party, and has se-

cured both the love and veneration of his followers to a remarkable degree. About a year ago some of these followers began to worship their brilliant chief, and with most unrelenting consistency Keshub Chander Sen refused to forbid their doing so. Many who admired his creed were disgusted with his toleration, but on what ground it would be difficult to tell. He cannot do otherwise without denying his faith. Their hearts taught them to do so, and how could he, as a believer in intuition religion, put his word above the sublime teachings of the human soul? He saw the true bearings of the question, and at once determined to stand by his colors.

The reader will be surprised to hear of such idolatry among such men, and all the more so when told that those who do so are by no means the most ignorant and superstitious of the community. Strange, indeed, it is, but it is not wholly unaccountable. Earnest men join this society, with a longing for truth, for spiritual peace, for holiness. They set out with the expectation of having these spring up within them, but time passes, and the soil of their hearts remains a barren waste, and the coveted fruits do not appear. Meanwhile their natural instincts all the while unconsciously led them to look without themselves for the coveted gifts, and failing to find any spiritual aid in the merely intellectual conception of an infinite God, they are prepared to acknowledge any power superior to themselves. They see a man in their number, preëminent for his gifts and goodness, and they are led to cling to him as their hope. They find a man who is unable to save them, standing in the place where God's word would have put Jesus of Nazareth, and they fall down and worship him in vain. They are consistent rationalists, but not rational worshippers.

Other follies must constantly rise in the same way. I once met a Bengalee wearing the coarse garb of a devotee, returning from a four years tour among the Buddhist shrines of T.b.t. He had some knowledge of English, and was a very intelligent and interesting man. On conversing with him, he quickly avowed his faith in the doctrines of the Calcutta rationalists, and drew out of his wallet an old paper, on which was printed, in both English and Bengalee, a letter signed by F. W. Newman. This, he said, expressed his views to the letter. I read it through to find that it was simply a caution against missionaries and their Bible, and an exhortation to follow no other light than that which exists in the soul. The heart contained it all, and men should seek for no other inspired word. This poor man adopted the doctrine, and forthwith his infallible heart led him far off into the frozen wastes of Central Asia, there to suffer in chasing a shadow which every day became not nearer, but more shadowy. He had found nothing, and yet he was not discouraged. He too, was determined to be a consistent rationalist. His gospel, according to Newman, was, "Go on, hither, thither, and everywhere, and let your only care be to beware of guides." The poor man, if living, is probably wandering yet. And yet the teachers of this man usually talk as if they had a monopoly of the common sense of the present age!

In one respect the Indian rationalists excel their western brethren. They show a decided capacity for organization, nor have they been wanting in skill in providing forms for the harmonious working of their societies, whether separately or as a common brotherhood. In this they have borrowed much from their missionary neighbors, but they know how to appreciate what they obtain. They have a preference for organization, and they have among them a certain cohesiveness which is utterly wanting among western rationalists. It is probably largely owing to the isolation which a separation from Hindooism causes, and also, in part, to the enormous pressure brought to bear against them by the heathen community. One thing is very certain; it is not a legitimate fruit of so-called rationalism. It is a fruit which does not flourish on such a soil. If rationalism could only organize its forces, it would at once become a mighty power in the world, but it has never done this, and will never do it. In its every war council, discord defeats every proposal. Bring its legions together, and an inevitable repulsive force throws them into confusion. And not only does this influence paralyze the rationalists as a party, but it curses the community in which rationalistic sentiments gain the ascendancy. Democratic government is impossible in such a community. The iron-handed rule of Bismarck and Louis Napoleon is a necessity for the present, simply because France and Germany are too much under rationalistic influence to maintain republican governments.

Thus far, the early promise of this new movement in India has not been fulfilled. Here, as everywhere, the gold proves only dross. Never has our hungry world, calling for bread, been so cruelly mocked by the offer of a stone, as in the proffer of our modern rationalism as a religion for the soul. If the heathen are to have such a gospel, then let me escape from a heathen land, and shut my ears to every tale of heathen woe, for to think of them would be to simply brood over a nation's despair.

STEALING SERMONS. — The *Philadelphia Post* says: — "When clergymen steal, what is to become of the laity? At the Holy Trinity Episcopal Church a stranger, a young clergyman, lately astonished the congregation by delivering a sermon of extraordinary eloquence. The same day he delivered another sermon at the Epiphany, which created an

intense excitement. A Boston lady informed the enthusiastic worshippers the next day that the sermons could be found in the works of Dr. Channing."

The young clergyman, like an inexperienced burglar, loaded himself too ostentatiously and invited attention. A sensible sermon-stealer would not venture to appropriate anything much above mediocrity; but sensible clergymen do not steal. There is a singular forgetfulness of morality in sermon-stealing. Some think it no sin, and some, even no shame, to obtain reputation upon false pretenses; to swindle a community out of good opinion. They do not consider that a counterfeit man is a greater cause of injury, than a counterfeit note. He is put into wrong places, intrusted with wrong confidences, wields wrong influence, and pays everybody in stolen currency. He lives in unfitness, and dies out of his proper sphere; a sham, a mockery, a lifelong impostor. Besides, by getting a place not fairly his, he cheats somebody else out of the place God made him for, and grieves and frets the honest preacher who sees his efforts to make his mind worth something to the Church, rendered nugatory by the swindling success of some idle or incompetent brother, who lengthens his own with dead men's arms to clutch the reward of honest labor and God's natural gifts. It is sometimes said that as a preacher's object is to do good, and as he can steal better sermons than he can write, he is justified in poaching upon approved sermon books; but we never knew a preacher who stole for anybody's benefit but his own, whatever he may have said. There is an unspeakable meanness in the imposition, whether the theft be of an entire sermon, or of select passages strung together on a line of original discourse, like gold beads on a cotton string; and we have rarely known one guilty of it in whom we did not sooner or later discover fundamental meanness of character. Never trust a man who steals his pulpit reputation. He will not be likely to tell the truth to his own hurt, or decline a falsehood for his own preservation. We say to young men, avoid this sin as you would escape moral and intellectual death. The habitual reception of undeserved commendation is a perpetual consciousness of falsehood, under which no man can bear to keep alive the delicate sensibilities of his moral being; and the other faculties of the mind unused, memory soon exists alone among the wreck of intellectual powers. Besides, "Be sure your sin shall find you out." — *Baltimore Christian Advocate.*

EXTRACTS FROM RENAN'S ST. PAUL.

THE GREEK CHRISTIAN WOMAN.

The character of the Christian woman was becoming marked, more and more. To the Jewish woman, at times so impetuous, so devoted; to the Syrian woman, who owes her flashes of enthusiasm and love to the soft languor of a diseased organization; to Tabitha, to Mary of Magdala, succeed the Grecian women, Lydia, Phoebe, Chloe, — lively, gay, active, mild, eminent, ready for everything and still discreet, giving up to their master, serving as subordinates capable of the greatest sacrifices, because content to be the helpers and sisters of men, to aid them in the performance of good and beautiful actions. These Grecian women, of a fine and strong race, upon growing old undergo a change which transforms them. They become pale; their eyes wander slightly. Covering then, with a black veil, the flat braids of hair which surround their cheeks, they give themselves up to austere cares, and display an earnest and intelligent ardor. The "servant," or Grecian deaconess, even surpassed the one of Syria and Palestine in courage. These women, guardians of the secrets of the church, confronted the greatest dangers, and supported every torture rather than divulge anything. They created the dignity of their sex, precisely because they did not speak of their rights; they did more than the men by apparently restricting themselves to serving them.

FROM PHILIPPI TO THESSALONICA.

Paul and Silas, upon leaving Philippi, followed the Egyptian road, and directed their steps towards Amphipolis. It was one of Paul's most beautiful day's journeys. Upon leaving the plain of Philippi the road enters a pleasant valley, overlooked by the massy heights of the Pangeus. Flax, and plants of the most temperate climes, are cultivated here. Large villages are visible in all the folds of the mountains. The Roman highway is paved with marble flagging. At every step, under almost every plane-tree, the traveller finds deep wells, filled with water coming directly from the neighboring snows, and filtered through thick layers of permeable earth. Little rivers, wonderfully clear, flow out from rocks of white marble. 'Tis here that they ~~burn~~ to rank good water highest among the gifts of nature. Amphipolis was a large city and provincial capital, about one hour's journey from the mouth of the Strymon. The apostles appear not to have stopped here, probably because it was purely a Hellenic city.

From Amphipolis, the apostles, after leaving the estuary of the Strymon, took their way between the sea and the mountain, through thick woods and fields, which advance to the sand on the beach. The first halting-place, under plane-trees, near a very cold spring, which rises through the sand a few steps from the sea, is a delicious place. The apostles then entered into the Aulon of Arethusa, a deep ravine, a sort of perpendicular Bosphorus, which serves as outlet to the waters of the interior lakes, towards the sea. They passed, probably unconsciously, by the side of the tomb of Euripides. The beauty of the trees, the freshness of the air, the rapidity of the waters, the luxuriance of the ferns, and arbutus of all kinds, remind one of a site in the Grande Chartreuse or of the Grésvaudan, thrown at the door of a furnace. The basin of the Mygdonian lakes is in truth torrid, veritable surfaces of melted lead. Adders, swimming with their heads out of water, and seeking for shade, alone cause a few ripples. The flocks, towards noon, gathered close at the foot of the trees, appear worn out. Were it not for the hum of the insects, and the singing of the birds, which, of created beings, alone resist this lassitude, one would believe himself in the dominion of death. Passing through the little city of Apollonia,

without making a halt, Paul skirted the southern shore of the lakes, and proceeding almost to the depth of the plain of which they occupied the central depression, he arrived at the little chain of heights which shut in the Gulf of Thessalonica on the east side. Upon reaching the summit of these hills, Olympus is visible in the horizon, in all its splendor. The base and the lower portion of the mountain mingle with the blue sky. The snows of the summit appear like an ethereal dwelling-place, suspended in space. But also I already was the sacred mountain devastated. Men had scaled its heights, and discovered that the gods no longer inhabited it. When Cicero, from his place of exile in Thessalonica, saw these white summits, he knew that there was only snow and rock there. Paul, without a doubt, had not a thought for these enchanting places of another race. A large city was before him, and his experience told him, that he would find there an excellent basis whereon to found something great.

GREECE PLANTED.

Thus was finished this brilliant mission of Macedonia, the most fruitful of all that Paul had as yet accomplished. Churches composed of entirely new elements were established. It was no longer Syrian levity or Lycian good nature. They were fine, delicate, elegant, intelligent races, who, prepared by Judaism, now betook themselves to the new faith. The coast of Macedonia was entirely covered with Greek colonies. The Greek genius had there borne its best fruits. These noble churches of Thessalonica and Philippi, composed of the most distinguished women of each city, were, without comparison, the two most beautiful conquests that Christianity had yet made. The Jews were surprised. Submissive, retired, obedient, taking little part in religion, the Jewess was seldom converted. It was the "devout" woman, the Greek, tired of those goddesses brandishing lances on the tops of Acropoles; the virtuous wife, turning her back to effete paganism and seeking a pure religion, who was drawn towards heaven. They are the second founders of our faith. After the Galilean women, who followed Jesus and ministered unto him, Lydia, Phoebe, and the pious unknown ladies of Philippi and Thessalonica, are the true saints to whom the new faith owed its most rapid progress.

THE HEATHEN SOUTH. — *The Atlanta Advocate* grows warm in its work of showing up the relation of the Church South to the white population. It talked well on the colored, but for that little dead fly of caste which is still carefully preserved and placed in the best pots of Southern ointment. But it describes the destitute condition of the South in words that fall far short of the reality.

"For the past ten years thousands of whites in the South have been without the Gospel, as much so as if they had been in China or Japan, — large neighborhoods have never yet enjoyed the privilege of a Gospel sermon. The editor of this paper has held a quarterly meeting in a district teeming with people, where he was repeatedly assured by old settlers, that he was the first presiding elder that ever visited the place. The Church South had given them no more care than if they had been cattle astray in the wilderness. There are hundreds in the South, from fifteen years of age to middle life, who have never heard a Gospel sermon, and the churches here are doing almost nothing for them, unless it be where we have made a beginning, the Church South sends a "missionary," who will often lie about the Methodist Episcopal Church as unscrupulously as Turk. If he would rival us in good works, charity, and efforts to save men, we should rejoice, though he should greatly outdo us in all that is pure and lovely.

"Our ministers are reaching out after the people, the neglected and destitute, with the zeal and activity of the fathers. The circuits are large, too large, and on every round the preachers find open doors, though they are not often able to enter them. We know one, a man not less than fifty years old, true, pure, pious, against whom not a word was ever whispered till he declared in favor of the Church of his choice, the only one he ever joined or ever desired to join; then the tongue of slander was active to break his power with the people. This man has gone on foot from house to house, and from neighborhood to neighborhood, with untiring zeal, receiving last year a salary of only *sixty dollars*. At one time his shoes were worn till his feet were upon the ground, but footsore and weary he pressed on, the people receiving him as an angel of love; and at almost every service, Sundays and weekdays, sinners were awakened and converted and backsliders reclaimed. This is what our preachers are doing through all the country, and this is what the *Southern Christian Advocate* calls "DIRTY AND DEVILISH WORK." Shame! shame! Pastoral work has been almost unknown through this country for years, and many times our ministers are received with tears of gladness. At one place the husband said, "We have been in the Church more than fifteen years, and for the past ten not a preacher has darkened our door." A mother weeping, with six interesting children around her, said, "These children never before heard a minister pray. Another said, "We are sheep scattered in the mountains; the Church," meaning the Church South, "cares only for the slaveholders and town people, and we were afraid that God had forgotten us." A girl fifteen or sixteen years old, who had never seen a school, Sabbath-school, or public religious service, said, in her simplicity, to one of our preachers, when he asked her if she loved Jesus, "I don't know the man." Shall these sheep of the Lord's purchase be left to perish?

SUFFERING. — There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweeties, all the sorrows of Christians do the same. Command to me a bruised brother, a broken reed — one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.

For the Children.

—

If, sitting with his little worn-out shoe
And scarlet stocking lying on my knee,
I knew the little feet had pattered through
The pearl-lit gates that lie 'twixt heaven and me,
I could be reconciled and happy too,
And look with glad eyes toward the Jasper Sea.

If, in the morning, when the song of birds
Reminds me of a music far more sweet,
I listen for his pretty broken words,
And for the music of his dimpled feet,
I could be almost happy, though I heard
No answer, and but saw his vacant seat.

I could be glad if, when the day is done.
And all its cares and heart-aches laid away,
I could look westward to the hidden sun,
And with a heart full of sweet yearnings say,
To-night I'm nearer to my little one
By just the travel of one earthly day.

If I could know those little feet were shod
In sandals wrought of light in better lands,
And that the footprints of a tender God
Ran side by side with his, in golden sands,
I could bow cheerfully and kiss the rod,
Since Benny was in wiser, safer hands.

If he were dead, I would not sit to-day
And stain with tears the wee socks on my knee;
I would not kiss the tiny shoe and say,
"Bring back again my little boy to me!"
I would be patient, knowing 'twas God's way,
And that He'd lead me to him, o'er death's silent sea.

But, O! to know the feet, once pure and white,
The haunts of vice had boldly ventured in!
The hands that should have battled for the right
Have been wrung crimson in the clasp of sin!
And should he knock at Heaven's gate to-night,
To fear my boy could hardly enter in!

DEACON SMITH.

BY PROF. I. F. HOLTON.

Deacon Eliakim Smith was deaf. This was a misfortune, but in him it was a peculiar misfortune, because he was unwilling to own it. He denied it stoutly, even to himself. He lived on the very verge of mendacity and chronic fraud because he would not admit he was deaf.

Deacon Eliakim, as he was called, — for there was another Deacon Smith in Gilgal, Deacon Hezekiah, — was, at the eventful period of our story, sixty-five, but, to look at his white head and defective dentition, might well be seventy-five. His hearing had begun to fail ten years before, but his mental and bodily vigor were still undiminished. His second wife was but little over forty, and her only child, his only son, but eight. That son he had destined to be his immediate successor in the Deacons' seat, which in those days was under the pulpit, with the drop-leaf which served for a communion table before them as they sat facing the congregation. There, like good artillery officers, they watched together the effect of the shots from the battery over their heads. Had the deacons of Gilgal sat with their families, as nowadays, the venerable Priest Newberry, as he was incorrectly denominated by the ill-bred, instead of being now on his fiftieth year in his first parish, would have been set adrift before the close of his fifth. For, though he had but one fault worth mentioning, that fault was, — a want of common sense. Besides, he was near sighted; he never looked a man in the face. He could recognize his flock only by the outline, by the portion of landscape which their bodily bulk shut out. He was a great gun, and in his two deacons, who always sighted him, he had able gunners. Never was he more ably pointed than in these last years, as will appear from considering the characters of the two Deacons Smith. Dea. Heze was one of the shrewdest of men. Able horse-jockeys feared him. The simple-minded might trade with him blindfold, but "diamonds" were apt to get "cut." Dea. 'Like was a good theologian and had a prodigious memory. He knew every sermon in the barrel, and when a new one was added to the stock, not now very often, the considerate pastor always lent it to him before preaching it. And the sharp Deacon always passed the open Bible to the deaf Deacon soon after the text was given out.

When Deacon 'Like's hearing began to fail, instead of asking his friends to lift up their voice like a trumpet, he thought of his wife, so much his junior, and his little son, and was ashamed of this indication of age, so he would guess what they were saying to him or would be likely to say. If his wife was by, she had a way of telegraphing to him. In reading telegrams he was an adept, but in piecing out the faintest indications of what was said to him he was a veritable Champion. So the deaf Deacon's power of reading countenances had become prettily acute, like the blind man's sense of touch. He could read on the faces of the congregation every sentence of a sermon that he had heard but once, and that fifteen years ago. So his deafness would have been but a little misfortune, could he but be brought to own it.

The sharp Deacon had the old folks' class in the Sabbath-school and the deaf Deacon (he never had *heard* that name for himself) was the superintendent. He always gave out the hymn and made the prayer, and they were a masterly bridge between the two topics of the sermon just ended and the lesson just to begin. Then seeing a class of youngsters without a teacher he would go to Mrs. Jones, perhaps, and ask her to take it.

"I cannot, Deacon," she might reply, "my babe is not well, and I can stay only fifteen minutes longer."

"All your modesty," he would say, "all your modesty; you are always undervaluing yourself. The eyes of those boys will tell quite another story when you begin to talk to them."

She cannot scream out her answer, so the babe has to wait, and the boys' eyes snap to the content of the deaf Deacon's heart, as Mrs. Jones holds them spell-bound with her explanations of the drier texts.

But our introduction is becoming too long for our story. It opens on a fine Saturday in May a little before the "last war" with Great Britain. The Deacon is ploughing in the turnpike field. Young 'Like is at school. Jerusha is up-stairs spinning. Almira is helping her step-mother get dinner. There is a hill between the turnpike lot and the house, so they do not hang out the cloth at the window at a quarter to twelve. The tin horn has hung useless for some years. But the Deacon's keen eye keeps note of the sun better in that field than in any other. He needs neither clock nor horn to tell him it is time to turn out. The oxen came with grave steps till they reached the pasture bars, near which their yoke used to rest of nights, when finding that here was not their destination, they quickened their steps to the barn, where they knew that a baiting of rowens and nubbins of corn awaited them. Just at the same time the boy came in, his week's schooling being done, and laid Webster's Easy Standard of Pronunciation on the shelf. This spelling-book had then been twenty-five years displacing Dilworth's and its career was still in the future.

The oxen fed, the Deacon washed his hands from an iron skillet that stood on a bench outside the door, hung up his hat, and came to the table. All stood reverently behind their chairs while he craved a blessing. The principal dishes were fried salt pork and boiled potatoes. As the Deacon took a survey of the ample supply, his wife told him that they hadn't a mite of codfish in the house.

"Yes, yes," replies the Deacon, in his usual inconsequent manner, "fried pork makes a substantial dinner."

As he was satisfied with her explanation she carried it no further. Dinner over, solemn thanks were returned, all standing. The hat was taken from its peg, the reluctant oxen were again driven to the plough, and many a long furrow to and from the turnpike fence was turned ere the declining sun brought the week's work to a close. The plough was turned up to rest on the handles and beam, share uppermost, the yoke leaned against the fence by the bars, the cattle walked grazing off, and the Deacon returned home.

Mrs. Deacon Heze Smith, Mrs. Jones, and Mrs. Brown were just putting on their things to go. The table stood, still spread, in the south room instead of the kitchen. Of the tea-cups in which custards had been baked, two stood still unemptied, for young 'Like had gone up the brook with some larger boys a-fishing. One of these and the remains of a short-cake topped off the Deacon's supper, which began with something not so substantial. His youngest born had driven home the cows and finished his bowl of bread and milk (biscuit and milk on this occasion), and his custard-cup was empty as soon as his father's.

The daughters soon came in with full milk-pails. The father read a chapter in the Bible, they all arose, and there on their feet joined in humble, fervent prayer. The last dish was put away, and in an incredibly short time the whole family were fast asleep, with never a door or window fastened.

[Concluded next week.]

ENIGMA NO. 3.

I am composed of 39 letters.
My 1, 3, 4, 7, 10, is free.
My 30, 37, 14, is a domestic fowl.
My 39, 38, 27, 36, 33, is a river in Mississippi.
My 30, 9, is a personal pronoun.
My 39, 18, 23, 10, is a fruit.
My 11, 19, 20, 1, 18, 36, 21, is a preposition.]
My 15, 32, 12, is a nick-name.
My 12, 38, 10, 4, 2, 32, was Lazarus' sister.
My 17, 22, 31, 25, 24, is a kind of grain.
My 5, 24, 37, 39, 26, 31, 14, was stoned to death.
My 16, 6, 35, are vowels.
My 24, 6, 29, is the sun.
My whole is found in Galatians. M. A. C.
SEABROOK, N. H.

ANSWER TO ENIGMA NO. 2.

"Cast thy burden upon the Lord, and he shall sustain thee." Psalms iv. 22.

ANSWERS TO QUESTIONS IN LAST PAPER.

1. Judges vi. 6, 7. 2. Judges vi. 37, 38.
3. " xiv. 12. 4. " vii. 16, 22.

Charles the Fifth, after his abdication, amused himself in his retirement at St. Juste by attempting to make a number of watches go exactly together. Being constantly foiled in this attempt, he exclaimed, "What a fool I have been to neglect my own concerns, and to waste my whole life in a vain attempt to make all men think alike on matters of religion, when I cannot even make a few watches keep time together!"

Correspondence.

CALIFORNIA.

San Francisco is the commercial centre of the Pacific Coast. Or, if you will allow the expression, the half-way house between what was the eastern but now the western world, and the great business centres of Europe. The Occident has indeed been changed to the Orient, and the Orient to the Occident by the power of the great transcontinental railway which will, sooner or later, turn the tide of Asia's commerce over this highway of our nation. Our city is built on a peninsula about six miles wide by nine miles long. On the west, the blue waters of the Pacific, with their sullen roar, are ever rolling in foaming billows. As the white capped waves rise and break, the overhanging cliff seems to say to the angry waters, "thus far shalt thou come and no farther, and here shalt thy proud waves be stayed."

In the quiet hour of midnight the murmurings of old Ocean can be distinctly heard from the central portions of our city, and remind us very much of the rumbling of distant thunder. On the north is the already far-famed *Golden Gate*, the only way of access to our harbor. Its width from shore to shore is two miles. The width of ship channel about one mile. At the mouth of this entrance, on the city side, is Fort Point, commanding its entire width and an equal distance out at sea. Immediately within the bay is the island of Alcatraz, upon which are built our chief harbor defenses.

If an enemy's vessel should succeed in passing the outer fort (which is extremely doubtful), it could not long stay above water after coming within range of the immense guns here mounted. This we will call the *Gibraltar* of the Pacific. Many who are now regarded as very good citizens, will no doubt remember this island the balance of their days, from the fact that the United States authorities gave them an invitation which they could not decline, to lodge here from three to thirty days, on account of some private opinions publicly expressed during the late unpleasantness. We may at another time give your readers something like a description of these and other military defenses, and also the Navy yard, at which are employed about two thousand men.

On our east and south lies the beautiful Bay of San Francisco. Its width varies from seven to twenty-three miles, while its extreme length measures forty-five miles. No city in the world, perhaps, certainly none on this continent, is more eligibly situated for commercial purposes than is this, the Queen City of the Occident.

Should the necessities of trade ever demand it, we can extend our water front southward twenty miles, and still have water deep enough to float the Great Eastern with a full cargo. In addition to this extensive commercial frontage, there have been charters granted for several canals to extend inland from the bay some two or three miles. One follows the general direction of Mission Creek, extending through what is already a thickly settled part of the city. Another is located two miles further south on Islas Creek. These canals will be two hundred feet wide and deep enough to admit vessels of one hundred and fifty tons burden. Thus we have accomplished the purpose with which we started off, briefly sketching our location and surroundings, leaving all specialties for future writing.

SAN FRANCISCO, Jan. 24, 1870.

MICHIGAN.

ALBION COLLEGE. — We learn this College is putting on new forms of strength, and practicality. President M'Kown is bestowing himself among the friends of the College, and much may be hoped for from his labors in the immediate future.

Mrs. Mary Sheldon, the wife of the President of the Board of Control, gave a Christmas gift of \$250, to be permanently invested, the proceeds of which shall annually be given to the student or students that pass the best examination for admission to the Freshman Class. Mr. J. S. Taylor, of Wenona, Michigan, one of our noblemen among the laymen, gave a "New Year's" expression of favor, of \$250, to be permanently invested, the proceeds of which shall be given annually to the student, or students, that pass the best examination for promotion to the Sophomore class.

The winter term registers a larger number of students than last term. A very delightful spiritual interest pervades the community of students, and the social religious exercises are largely attended.

LOUISIANA CONFERENCE ITEMS.

Rev. Mr. Schuler passed through New Orleans on his way to Texas (Jan. 3) to look after the interests of our German work there. The "watchnight" in New Orleans, at Ames Chapel, was attended by one Congregational and two Baptist ministers, besides three of our own ministers. Bro. Vance, P. E. of Shreveport District, reports over 500 members received within the last quarter. A widow Irwin, at one place, has deeded to our people two acres of good land, for church premises. The last New Orleans Preachers' Meeting reported from nine pastors, for the previous week, 175 visits — 18 sermons — 15 prayer-meetings — 8 Sabbath-schools attended — 7 baptisms — 63 penitent, up for prayers — 28 probationers received — 22 full members.

The first Temperance lecture ever delivered by a New Orleans pastor, it is said, was by Rev. L. C. Matlock, January 6th, in Odd Fellows Hall, on "The Temperance Pledge, a Law of Christian Benevolence." Bishop Scott reached New Orleans January 7th; preached a very able and profitable sermon in Ames Chapel at 11 a. m. on the 9th; presided at a grand mass missionary meeting of our eleven charges, held in

THE HERALD.

BOSTON, JANUARY '27, 1870.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described, and must be in the editor's hands the month of their occurrence.

described ; marriages and deaths within three weeks of their occurrence.
LAWES OF ADVERTISING.

Area of Adhesion

A lady in Danville, Va., writes: "Permit me to say a word in commendation of THE HERALD. I have been a constant reader of its pages for the past seven years, and I prize it as a valued friend. It has always been to me a welcome visitor, but never more welcome than at the present time. Isolated as I am from society, it is to me not only a friend, but a teacher and preacher. In it I recognize a warm sympathizer in the work of educating and elevating the long oppressed and down-trodden African race."

A. G., in Connecticut, writes: "I take a number of papers and periodicals, but ZION'S HERALD is the only one of which I can say! 'I find no fault with it.' It is right on all the questions of the day."

Mrs. Abbie C. Wing, Elgin, Illinois, writes: "I congratulate you on the improvement visible (to me) in your paper during 1892—shall try and help you some this year."

THE UNIVERSALIST CENTENARY

The Universalists are celebrating their centenary. John Murray came over from England in 1770, and began his preaching of immediate and unconditional salvation of all men at death, in Gloucester, Mass. He had been a Methodist, and served under Wesley. He took from his altars the doctrine of God's free and equal love to all mankind — a universal Atonement, and from Mr. Toplady's the doctrine of Divine decree, — God can do what He wills, — and built up his new dogma. It had free course for a while amid the breaking up of Congregationalism, in its stringency of Calvinism and looseness of Unitarianism. It was wonderfully suited to the sinner's desires. Unlike Methodism, it preached no terrors of the Lord. It dealt out free tickets to Paradise as abundantly as New York Democrats dispense ballots to the faithful on election day. Probably no system of belief ever sprang up in Christendom, which assumed to be in accordance with the Word of God, that more fearfully deceived the souls of its recipients. Free Religion and Spiritualism are more daring in their contempt of Christ and the Bible, but Universalism professed to cling to Christ and the Bible. Nay, it professed even to cling to the blood of Christ. It had the presumption to take this most sacred blood, and apply it to every soul to his immediate and eternal salvation, and that too, professedly by the Word of Christ, when there was not the least warrant for such a course in any word of Scripture, and there was great warrant against it, in many of the most solemn words of Christ Himself. The later phases of this faith are greatly modified. Christ is now largely omitted from some pulpits. In those where He is admitted, His deity is usually

In those where He is admitted, His deity is usually denied, and the need of salvation is not traced to His death. In those where these are partially or entirely admitted, the immediate salvation of all men at death is denied, and hell is declared to be the portion of the wicked, though its eternal duration is denied. Every soul is its own saviour. It is punished for its sins till they are expiated, and then it goes free of right, and enters heaven the equal of its Redeemer, who is not its Redeemer. Some are yet more orthodox, and save every soul here or hereafter through the blood of Christ. Of late this body has made but little progress. New churches in new localities rarely testify to their progress. Their journals and pulpits are not such centres of denominational power as they were in the days of Whittemore, Ballou, and Cobb. They have more wealth and scholarship. They have had some brilliant pulpit names, two of especial celebrity, Chapin and Starr King; — the latter probably the most eloquent preacher of his day, and one who always seemed to those who heard him, only to need the coal from the

altar to be as extraordinary in his effects as Whitefield, Summerfield, or Spurgeon. But they are not, as a body, aggressive and progressive. *The New York Nation* lately spoke of them as having ceased to influence the public. Their journals resented it, but felt the truth they repelled. The active forms of unbelief to-day do not tie themselves down to Christ and the Scriptures, even in so free a style as did the Universalists of a generation ago. They despise all such bands, and cast them from them. Mr. Conner is far more influential on the Boston religious sentiment than Dr. Miner. The latter clings to the Bible, but does not interpret it in a manner that the general mind, orthodox or heterodox, accepts or is interested in. Mr. Conner tosses the Bible on one side, and Christ on the other, and marches on his own broad way, with the sympathy of the active anti-orthodox unbelief of to-day, as marked as was that same sympathy thirty years ago with the sharp reasoning of the elder Balaam, the denunciatory utterances of Whittemore, the smiling, witty words of Streeter, and the sturdy, heavy-treading logic of Cobb. Starr King abandoned that view long before his death, and brought the blasts of *The Trumpet* about his ears for his temerity in declaring some souls might go to hell, and stay there forever. He threw over Restorationism, and any salvation through the sacrifice of Christ.

Their Centenary year, and the activity it causes, teaches the true Church several lessons. First, that wheat and tares grow together until the harvest. It seems strange that the very year John Wesley sent the first ministers, Bboardman and Pillimore, to America, to sow the seed of the Gospel, that very year one from their own ranks should also appear here to sow the seed of false and dangerous error, seed, too, that never would have been seen, but for the true sort they were scattering; for the very doctrine of universal atonement, universal grace and love, came as directly from Wesley's teachings and triumphs, as Judas from the presence of Christ,— and with the same purpose it left the truth it had learned and taught — to betray and kill it, and its organized and embodied representatives. So error always imitates truth. So a new virtue inevitably is copied by a new vice. So the wheat and the tares grow together, and the tares instinctively counterfeit the wheat.

We learn, too, that the truth, by the side of error, is sure to win. These three ministers landed almost together. Each poor, unlettered, unknown. A very little plat of ground had been prepared for the Methodist wheat, in a small, poor congregation in New York city. The whole sinning multitude were a prepared soil for the Universalists. The former had to conquer every inch of ground they held. Only what they subdued, they possessed. They went forth preaching salvation and damnation, free grace, and free will to accept or reject it; Christ dying for all, and all able to crucify Him still, and still reject Him. Mightily the Spirit helped them, threading wildernesses, swimming rivers, facing mobs, in perils often, in hunger and thirst, in cold and nakedness, they pressed forward, till to-day that twain has become twenty thousand, and the New York dozen, more than two million of members. These shall be a handful of corn in the top of the mountains, and the fruit thereof shall shake like Lebanon.

Over against this result, not of man, but of God, not of preaching flattering error, but plain, fearful, honest, Divine truth, should be set the numerical results of Mr. Murray's doctrines. The number of its churches is about nine hundred. Its members are not given in their register; this is an item of small account. It is confined largely to New England, and even here makes no perceptible progress. It is outstripped by more earnest errors, and is ineffective as a progressive body.

But it will not do to conclude that it is dead. Error never dies. The forms of unbelief may change, but the spirit abides. This organism exists. It is respectable in numbers, wealth, and position. It has a literature of its own, that is strong in the defense of its peculiar views. It is, as a whole, more faithful to the leading moral questions of the age, than some more orthodox and more heterodox sects. It has a true and steadfast word for Temperance and Prohibition — no body surpassing, but few equaling it in zeal for this first of humanitarian causes. It is quick to

recognize the liberty of woman, in some paths of this liberty outrunning all rival bodies. It will not speedily die. It is entrenching itself to stay. Clinging to the idea of a Church far more closely than its kindred sect, the Unitarians, much nearer the people in its origin and instincts, holding fast to the Bible as the ground of its belief, however strange may be its interpretation thereof, it has, for these reasons, a longer life than those may desire who have contended against it so steadily and vigorously. It is even possible that that adhesion to the two foci of orbit of Christian life — Church and Bible, may yet bring it completely within the system of orthodox faith. If it should cleave to all the word and work of Christ, it will find the errors out of which it grew, disappearing, and the truths of Christ possessing it whole. God grant that such a result may come. Let its preachers set forth the Bible as the only Word of God. Let them declare there is no redemption either in this world, or in that to come, save by faith in the blood of our Lord Jesus Christ, and they will be led by these avowals into all truth. Hell and the devil acknowledged existences, any views as to the duration of one, and dominion of the other, cannot long be supported, apart from the whole drift of that Word which reveals these facts. The original fountain, whence they set out, they will reseek, and God's love in Christ to all men be preached with none the less tenderness and power, because there will be joined with it the solemn thought, that every soul that hears this invitation must accept or refuse it of his own free choice, and that that choice is "brief, but endless." May its Centenary bring it home to all the truth from which it so widely and fatally departed.

THE CRISIS IN FRANCE

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The constitutional system "granted" to the French people by Napoleon III. in consequence of the display of popular sentiment at the elections of last year, be considered as fairly "established," — but how it will remain "established," it is not given to any man to say. Considering the number of political "systems" known to France since the States-General met for the last time (May, 1789), it is with the greatest hesitation that any thinking man ventures to measure the length of any form of any French government in advance. Even middle-aged men can recollect four different polities in France, — that under which Charles X. reigned, that of which Louis Philippe was the head, the Republic of 1848-51, and the present Empire. Perhaps a fifth should be added, for the change from personal government to constitutional government is as great, to say the least, as that wrought in 1830, or that which took place in 1848; but as no change has been made in the headship of the nation, the alteration does not impress the mind so forcibly as it should. So much are we under the dominion of men and names, that what is really a complete change in the political models of France as it would be possible even to imagine, has not been half so much attended to as the overthrow of the old Bourbon line was forty years since. What more Napoleon III. could have done, short of abdicating for himself and his dynasty, it is difficult to say. How far he was in earnest, and what may be his "ulterior intentions," are points concerning which it would be idle to speak or to speculate; but to outward seeming the position he now holds is as utterly unlike that which he held less than a year ago, as his action is sincere. The stratosphere which seemed established for life so recently is no more, and in his place stands that feeble, faded phantom of sovereign power, a constitutional monarch — "another and the same."

The beginning of the new constitutional system dates from the opening of 1870, when M. Emile Ollivier succeeded in forming his Ministry. The members of this Ministry showed, before they had got warm in their places, a very high, and rather arrogant sense of their own importance. They were very careful to announce, directly, that they were responsible for all and everything that might be done in France, and by implication that the Emperor could do nothing, and was nothing but a very poor specimen of an irresponsible being. If they did not openly claim that they were the State, certainly their action was such as to show that they were in their own estimation the State's

government. The Emperor was snubbed in many ways, but he submitted to what seemed to be the inevitable consequence of his own action, with his usual stoical composure. He knows how to conceal his thoughts, and on the occasions referred to he concealed them with entire success. He might have been taken for the best satisfied monarch in Europe.

But the constitutional Ministers were destined to have a rough initiation as masters of the situation and the time. The Reds, or Radicals, were by no means pleased with the course things had taken. They are, or affect to be, bitter and uncompromising enemies of the Emperor and his line. They are known as "the irreconcilables," because they refuse to be reconciled to the Empire, or to its chief. They have declared war against the existing order of affairs, and mean to urge it till one party or the other shall have been, not merely defeated, but annihilated. They are animated by the old French idea that party must not only be driven from power, but destroyed, as the proper result of its failure to get or to keep office. Such a party can have no sympathy with the Constitutionalists, who say they are ready to support the Napoleonic dynasty, provided that dynasty's representative will support constitutionalism. The more likely M. Ollivier and his colleagues are to succeed in their present endeavors, the less likely are they to be acceptable to the Reds, who can have no pleasure in the thought that the Napoleons are to draw new vigor from the success of freedom. The better the understanding between Napoleon III. and the men of whom MM. Ollivier and Daru are the types and representatives, the more disgusted with constitutionalism must be the men of whom MM. Raspail and Rochefort are the types and representatives. Hence the declaration of war against the Ministers by the Red chiefs in the Legislative Body, made immediately after the opening of the present session, is the most natural of all things; and hence, too, the efforts of the Reds to get up an insurrection in Paris in the second week of January, were directed as much against the constitutional Ministers and their system, as they were against the Emperor. Indeed, the Reds cannot now strike the Emperor without striking at, if not striking down, constitutionalism, with which he is, nominally at least, and for the present, completely identified.

One effect of the hostility of the Reds to the Ministers is this: the Ministers already have become partially imperialized. Two of the Red journals, *The Marseillaise* and *The Rappel*, have been seized by orders issued by constitutional Ministers. This is as flagrant war against freedom of discussion as ever was waged under that personal government which Napoleon III. carried on for more than seventeen years. One would suppose that the Ministers would have been content to prosecute the editors and publishers of the obnoxious journals,—and, in fact, two of the editors of *The Rappel* were prosecuted on other charges, and being convicted, were sentenced to fines and imprisonment,—but it appears that they were not, and that they went as far as the most ardent of Imperialists would have gone in their manifestations of hostility toward the men with whom they had been acting, and but for whose aid they might never have been in office. M. Rouher could not have done more, or have done it more readily or thoroughly, against the Reds, than we have seen M. Ollivier do. He was the guiding spirit in those great movements by which more than an hundred thousand soldiers were assembled at Paris, in the second week of the year; and he threatened the Reds, in the Corps Legislatif, with an exhibition of "power," should they take up arms,—a threat they never will forget or forgive. They will be the less disposed to overlook it because the Minister so far kept his word as to put them down before they could rise,—his ample preparations for resistance rendering an armed attack by them on the government an utter absurdity.

The separation between the Reds and the Constitutionalists is, therefore, complete. Paris triumphed in forcing the Emperor to abandon his old system, and to liberalize the polity of France; but the Parisians are in their turn forced to submit to the Emperor. The course of the Constitutionalists may be the means of fastening the Napoleonic dynasty on France, which is what the Parisians most abhor the thought of,—so

that their victory in 1869 may prove the worst defeat they ever have had. It is assumed that if Napoleon III. had maintained his despotic system, his line would have terminated with himself. How that might have been, we cannot undertake to say,—but if it be the correct view of things, most certainly the anti-Napoleonicists who helped compel the Emperor to abandon "personal government," are not to be congratulated on the success of their late labors, for these labors may make imperialism permanent.

THE PULPIT INSPIRED BY THE AUDIENCE.

The pulpit is a power in the world. It is invested with a high degree of sacredness in the minds of the thoughtful and devout. That there should be upon the pulpit a divine afflatus, will be readily admitted. There are several kinds of inspiration which help to constitute the full power of the pulpit. Not the least of these is the inspiration of the audience.

The audience has an influence over the pulpit, as the pulpit has over the audience. No man can speak with the same interest and profit to his auditors under all circumstances. A Christian congregation is something far different from an assembly of persons in the lecture-room, or in other places. They are not simply auditors, but worshippers of the true God, whose truth the minister proclaims. In order to the inspiration of the audience upon the pulpit, the people must be in the house of God, not only in an orderly and a reverent manner and spirit, but in a teachable frame of mind, and with ardent desires of heart to know the truth, and practice it. Many church members, who criticize the pulpit from Sunday to Sunday, seem to forget that they sustain a very important relation to it. They are not, even in the house of God, as intelligent and understanding critics, which, perchance, might help the pulpit, but as spiritually dead fault-finders, entirely forgetting that they should be identified in spirit with all the services of the sanctuary.

The pulpit should be inspired by intelligent, speaking eyes, glowing cheeks, thoughtful minds, and devout hearts, demonstrating the fact, that they are there as real worshippers, deeply interested in its utterances, and praying for the blessing of God upon the word spoken. Then there will sweep up from the audience to the pulpit a holy inspiration which will help to give tone and life to the latter. What is meant by the inspiration of the audience is well expressed in Acts x. 33: "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God." What an hour was that in the life of Peter! Did not the circumstances surrounding this man of God constitute an element in the inspiration of his heart and mind? What a moment to utter the two great truths contained in the next two verses, that God is no respecter of persons, and that God is a respecter of character. May all Christian ministers be favored with such audiences.

THE METHODIST QUARTERLY REVIEW

For January opens with a very timely and interesting paper, by Rev. George Prentice, on the brilliant French Rationalist, Ernest Renan. His childhood and youth are portrayed through the period of his studies, literary and theological, till, at the age of twenty-two, he made the decisive and returnless divorce from the creed of his cradle. The reviewer shows that at this age, with his scanty knowledge of natural science, his claim that his unbelief had a scientific cause, is incredible, and that it is probable that his distaste for the Romish priesthood in some remote parish, and the fascinations of the life of a Parisian littérateur, had more to do with the "evolution" through which he passed than he has confessed. The old argument of Hume, which Renan tries to galvanize into life, after it has been riddled through and through by the shots of two generations of Christian apologists, namely,—"that it is contrary to experience that miracles should be true, but it is not contrary to experience that testimony should be false," is answered again by showing how preposterous is Renan's demand that Christ should work His miracles before "a committee of physiologists, physicists, chemists, and persons trained in critical history." Mr. Prentice has done the American public excellent service by unmasking the "devout and unctuous atheism" of Renan, by quotations from his untranslated works, showing his denial, not only of miracles, but also of creation, the personality of God, Providence, and immortality. Let those who have been fascinated by this rhetorical charmer, read this paper before they are slain by the deadly poison concealed under his fangs. The *Quarterly* would be enriched by more frequent contributions from the same pen.

Art. 2d, "On the Power of Mind over Nature," is by Prof.

B. F. Cocker, D. D. Defining Nature as the empire of mechanical necessity, to which mind is supernatural, the learned Professor shows the influence of mind over the physical geography of the globe, its chemical, electrical, and vegetable forces, the instincts and habits of animals, and the physique of man. The marvelous cures wrought by the power of the imagination we receive with some abatement. This paper will be read eagerly by the lovers of natural science—a class rapidly increasing.

Art. 3d, "Holy Scripture a Divine Inspiration," is translated from the German by J. F. Hurst, D. D. We sat down to this article with the mental inquiry, "Can anything orthodox come out of Germany?" We arose, exclaiming "there is hope for the land of Luther." This unknown German writer, assuming that the Holy Scriptures are self-supporting like the heavens, shows that not the Bible, but faith, needs props to sustain itself. He finds the cause of modern infidelity in the fact that revealed truth has become so widely diffused among enlightened people, that many believe that they find in their own consciousness all the religious and moral truth which the Scriptures contain. The author makes a very skillful use of this assertion of the modern skeptic, by showing that the truths of God's word cannot be repugnant to reason if they are so easily mistaken for the dictates of reason, thus capturing the enemy's guns and turning them against his own batteries. He maintains that not merely the import, but the words, of the Holy Scriptures are inspired. The whole paper is elaborated with German thoroughness, and is rendered into good English.

Prof. A. Schuyler, M. A., contributes the 4th paper on "Mathematics as an Educational Instrument." After a conspectus of the various departments of pure and mixed mathematics, the writer constructs a plea for this science as an educational instrument, and answers in detail Sir Wm. Hamilton's arguments against the utility of this study in developing the mental powers. His reasoning, if not as cogent as that of J. Stuart Mill in his reply to the same writer, is more respectful to his antagonist, whom Mill accuses of ignorance of the first principles of mathematics.

Art. 5th. "The Bible better than the Ecumenical Council," is the timely theme on which a Christian lawyer, E. L. Fischer, discourses. We like to read lay sermons, especially when the Bible is the text. This is the infallible standard of religious truth, not the solitary human intellect, nor an assembly of "spirits hot with contention, heady with argument, uncomposed by solemn thought, or ruffled by the course of temporal interests, where honors, gifts, and immunities are offered and accepted as the price of an episcopal vote." The contradictions of former councils are held up in contrast with the "sure word of prophecy." Yet general councils are not indiscriminately condemned, but those of Nice and Chalcedon are commended, not because of the authority of their decrees, but their conformity to the word of God. There never was but one inspired council—the first ever held in the Church—that of the apostles and elders at Jerusalem, of which Peter was a humble member and not the presiding head. The assembly now at Rome "is in no sense entitled to the appellation of Ecumenical."

The 6th paper is from the pen of Rev. F. G. Hibbard, D. D., on "The Twenty-second Psalm, as illustrating the subjective Method of Christological Revelation." The article is a learned and minute exegesis of this Messianic Psalm. From the beginning to the end of this wonderful Hebrew poem, the voice of the Man of Sorrows walls. It reads like a leaf torn from one of the four Gospels. The writer shows that he possesses, in large measure, the hermeneutic gift.

The last article is from the pen of a veteran contributor, Prof. Tayler Lewis, and is entitled "Inspiration of all Scripture." His scholarly exegesis of the much disputed text, 2 Tim. iii. 16, is not only a valuable contribution to sacred philology, but is, in our opinion, decisive of the point in controversy. "All inspired Scripture is, therefore," (on that very account or by reason of its being inspired), "profitable for teaching," etc. The universality of the inspiration of the Holy Scriptures is assumed, in order to assert the universality of the profitability. "It is not meant that all has equal value, but that all is equally the word of God." He rejects the theory that parts of the Bible are inspired in a higher, and other parts in a lower sense; holding to the doctrine of verbal inspiration, and eloquently maintaining it, even in the mention of "the cloak left at Troas."

This number of the *Quarterly* contains the usual excellent digest of Foreign Religious Intelligence, Synopsis of the Quartetlies and Book Table. In the latter we are glad to find a word of commendation for the Alumni Record of the Wesleyan University, published by that enterprising and generous son of his Alma Mater, Orange Judd, esq., who has shown himself "not merely a grateful son, but a large-minded benefactor."

THE MAINE GOVERNOR ON THE MAINE LAW.

The words of no Governors to-day are of equal importance on the question of Temperance with those of Massachusetts and Maine. Their States are the most advanced of all others in their treatment of this question. Their position is of great interest and importance. The words of their Executives are of deepest value, as signs of the political status of this reform. We gave those of Gov. Cladlin last week. Gov. Chamberlain speaks more at length, but less to the point. He spends much of his space in defending himself against personal attacks, and uses retorts that had been better omitted. The men who spoke warmly of him are among his most sincere admirers for his national career. They felt he was wavering in another field, and the warmth of their devotion was shocked

by the seeming surrender. Their ardor rallied all the more as they had been the more zealous in defense of his general career. Personalities are out of place everywhere; nowhere more so than in an Executive document. His words are lengthy, but the importance of the question demands their publication. They are as follows: —

"It is proper that I should inform you that there seems to be a general falling off in respect for our liquor laws. The enforcement of these laws comes in no manner within the power of the Executive. It very properly devolves upon municipal officers, and the degree of their zeal and efficiency is measured by the prevailing local sentiment. It is not an uncommon theory that the State should secure the even and impartial execution of her laws throughout her jurisdiction. So far, probably, all good citizens would agree; but the execution of special laws, the main body of enforcing liquor laws, beyond, naturally, if not against, the wishes of the municipalities, has been urged by some as a proper measure, and proclaimed by a few as a test of allegiance to the cause of Temperance. But in a government like ours, one of the most delicate things which a State could be called upon to do is to invade the ancient rights and dignities of towns, which the historian and statesman know, are at the foundation of our liberties. It is still more difficult when the issue is upon a contested question of social ethics, or public morals, on which even good men might be divided, and bad men find pretext for giving the most dangerous passions way. The antagonism to excessive measures is likely to react against a virtue which all good citizens hold high."

"Unfortunately we have made the experiment our own; and the salutary lesson to be learned from it may warrant me in taking public notice of it here."

"A principle prized by all was arrogated by a few, and made the placard if not the watchword of a political organization. The result, as might have been expected, was to give to a worthy and a sacred cause the appearance of defeat. The cause has suffered, but should not be held to blame. Its very virtue was its misfortune. The strong hold which it had upon the hearts of the people was the occasion of its being seized upon to cover sinister intentions. Various elements of disaffection availed themselves of the confusion which their errors had raised, and rallied in a strange companionship, under a banner which had never been so intrusted to them, and which lost its consecration by their laying on of bands. The elements which conspired in this movement, and the animus which impelled it, appear to have been as well understood by our people as to require no analysis by me. 4,700 voters in a total of nearly 100,000, after the unusual expenditures of that campaign, prove that it was not that way, that the Temperance men of Maine did not win. They answer to a longer roll-call. They muster a nobler host. The people of this State are a temperate people, and "in favor of Temperance" if that can mean anything more. They are also a many people. They do not fear to express their opinions, nor shrink from exposing any just cause. What they desire of right and expedient in their laws, they will in their own good time have. But anything forced upon them, contrary to their best judgment, and consequent upon their good nature alone, cannot be expected to receive their hearty moral support, or be productive of real good. It is a sad day, however, for the welfare of this State when a rash measure must be adopted, simply because no one dares for a moment to question its expediency, lest its champion should taunt him with infidelity to a creed of which they are not the chosen apostles, and disown him in the name of a power which they have usurped."

"Gentlemen, I yield to no man in respect for the rights of minorities. This is the fundamental principle of our country. May it be with us, and be protected. They may do and say what they please; perhaps; but not without being held responsible for the abuse of the privilege. And if I may be allowed the opportunity to advert to matters which, although of a personal nature, yet in their effects rise to the dignity of a public consideration, let me here deprecate the practice so recklessly resorted to in the last campaign, of aspersing the motives of official conduct, and of misrepresenting private character for political and sinister ends. So far as these efforts were successful, I fear they did no good to the cause of Temperance, or to the young men of Maine. It is a regard for their welfare and solicitude that those who have followed me on other fields may not be reduced to wrong ways, by the false fancy that they are following me still, that I ask you to let me lift my standard for a moment, that they may see what I am. Let them not think that the word of a life-long loyalist can easily be repudiated. I shall not be the last to join in the effort to escape the matinées of the discontented, more anxious for their own way than for victory; nor turn back to camp because some raw recruit on picket, with the impetuosity of terror, unable to discern front from rear, or friend from foe, shrieks at me for the counterguard."

"Let us not, however, in our sense of hypocrisy, or resistance to ill-judged or encroaching measures, be forced into a seeming antagonism to virtue, and to those who love and labor for its cause. But rather with cool brain and steady nerve, summoning all the agencies of good, whether of heart or hand, go on to practice and promote the things that are honest, and pure, and of good report. Those who join wisdom with zeal to promote virtue among the people, will labor to nourish a right public sentiment, as well as to secure punitive enactment. Some margin must be left for differences of moral sentiment. Otherwise we might break down the public conscience. We can, however, I do not object to a law being passed in advance of public opinion, that is more stringent in its provisions than the people really like to obey. The requisitions of even an impossible virtue may avail for good. Its broad, high aspect may strengthen and hold up some that would otherwise fall before the influence of bad surroundings, and the terrors of its penalty might cool the recklessness of some who would not be restrained, by milder persuasions. But when a law is widely different from the people's judgment, and provokingly contrary to their wishes; then, instead of expecting it to go on crushing its way like an unrelenting law of the universe, it would be better to look for one that takes some cognizance of human conditions, and reaches out a hand that will meet half way the trembling instincts of good. Indeed it may be said that wisdom consists in seeing the practical points of contact between the abstract and the human right. For the human law is not of the divine. That declares the ways of Almighty Justice and the inextinguishable Right. But the object of the human law is to protect individual rights, and to restrain men according to his own conscience to work out his obedience to the higher. Any law, therefore, which proposes to abridge personal rights, should be ventured upon with the utmost caution, and administered with the widest charity. There are other things to be thought of besides restraining men from the use of intoxicating drinks, though this be a parent of crime, and begets monsters from which all the good avert their faces, and seek to save their fellows, yet we must not expect that it can be wholly subdued and driven from among men. The laws against intoxicating liquors are as well executed and obeyed as the laws against profanity, theft, unchastity, or murder. Even if they are executed, they will not avail to extinguish crime, nor banish evil from the hearts of wicked men. These are questions which go to the foundations of society. We must consider what can be done. Resist it. Intervene as much as you can by law; it is only by the Gospel still that man can be converted from evil."

"I see no reason why measures for the promotion of Temperance should not be approached as calmly, and, if need be, as boldly, as any other question of so much moment. Nay, it is such questions as those, most of all, which demand the full measure of your wisdom, your candor, and your courage."

There are merits and defects in these remarks, apart from the personal defect we have noted. They declare a decline in public fervor in the execution of the law, protest against the constabulary as an infringement on personal right, oppose with great warmth a Temperance party, affirm in eloquent terms the reasonableness of having a law in advance of public opinion, declare that the non-execution of the law is no proof of its valuelessness, and dwells on semi-modification — an offset to its previous declarations. They are glooms in the oration, and the general coloring is not very cheerful. It created applause from our enemies in the legislature, and grief in the hearts of our friends.

It is clear from this document that the men who organized Temperance political action in that State were far from wrong. They are more hopeful and jubilant than the Governor. They are not inconsistent. And though the battle may be long, and the victory distant, every effort, more or less advanced, will help on the glorious work. Our Governors of to-day are not unlike, in position, those good Governors a generation ago, such as George N. Briggs, whose earnest words for Anti-slavery helped to educate and uplift the people, and who, though they declined to put their words into political and party forms, were the fathers of the Andrews and Hamline that made their teachings politically and nationally triumphant.

EDUCATIONAL. — The Northwestern University has secured an admirable library, through the gift of L. L. Greenleaf, esq., of Evanston. Mr. Greenleaf is a native of Massachusetts, and connected with the Baptist society. This donation is thus described by President Haven, in the *Northwestern Advocate*:

"Through the liberality of Luther L. Greenleaf, esq., of Evanston, the University is about to secure the large and very valuable library of the late John Schulze, Minister of Public Instruction in Prussia. That gentleman was, during his long life, an eminent collector of books, and recently offered his valuable library of twenty thousand volumes for sale, which has been purchased for the Northwestern University. Schulze's library is one of the organizers and promoters of higher education in Prussia, gave him an interest in all the departments of general learning. His library corresponds with his comprehensiveness. Having had charge of a gymnasium, or college, for some years, and having been Professor of Comparative Philosophy, his book-shelves were stored with the best works in various languages. Philosophy, poetry, history, mathematics, art, are all represented. There is a large number of valuable monographs, difficult to be replaced, and rare and esteemed editions of standard works. The books are generally bound in half calf, and make an excellent appearance. The library is very properly to bear hereafter the name of the generous donor, and hence will be called 'The Greenleaf Library.'

Rev. James Lynch, Secretary of State for Mississippi, has the largest majority of any one on the State ticket. He ought to have been elected Senator. Probably he chooses to be made a Bishop. He may earn that dignity. If we take the most popular man we have in the South, it will be hard to match him. May the Lord keep him holy, humble, and successful in the great duties and dignities that come upon him.

Rev. Charles Lowe, the zealous Secretary of the Unitarian Association, declares, in *The Monthly Review and Religious Magazine* that all his efforts in regard to the *Old and New*, and all the actions of his associates, are to make it a denominational monthly. He and his have undoubtedly succeeded, the first time trying. It is a very denominational magazine.

The Orthodox and heterodox lectures began together last Sabbath in this city. President Harris, of Bowdoin, discussed "Christian versus Natural Progress," in Dr. Webb's Church, and Mr. Weis, discoursed on "Nature," at Horticultural Hall. The latter was less profane than usual; the former was able and excellent. It was redelivered on Monday, at Freeman Place Chapel, to a large clerical audience. The list of speakers in this course has been advertised in our columns. All who can, should hear them.

At the last Quarterly Conference of the Winthrop Street Church in this city, the pastor, Rev. A. McKeown, reported that during the two years and nine months of his pastorate, 120 had professed conversion, 114 of whom he had taken upon probation. He had received into the church, by letter and profession, 147; so that notwithstanding the 100, nearly, set off to form the new church, and other removals and deaths, the old society would enter on another ministerial term with undiminished numbers.

Mrs. Grant's death, at the Worcester depot, by getting out of the cars, should lead the roads to the British custom of locking the cars. There is no other way of perfect safety.

MOTES.

The Herald of Zion, published as a semi-centennial contribution to the exercises of the Dover M. E. Church, and edited by J. Grimshaw, contains a good sketch of the history of that Church. The first class was gathered in 1819, under Rev. John Lord. John Adams, known half a century ago as "Reformation John," was a frequent laborer in this vineyard. The first Conference minister was Rev. Jotham Horton, who was stationed there in 1823. Mr. Maffit was his successor, who was very successful. Hundreds joined the Church under his labors. Rev. Benjamin Hoyt, now the oldest itinerant preacher in New Hampshire, followed, and organized the Church under the laws of the State, it having then a membership of 340, a few more than it has to-day. A secession occurred in 1843, partly on slavery and partly on music; the latter has caused more disturbance in the Church than the former. Will its troubles ever be as completely put out of the way? Its other well-known preachers, Dow, Kelly, Stubbs, Buckley, Jasper, and others find honorable mention. The paper justifies its name in this complimentary manner: —

"The last reason is one which has some weight with us in our choice of name for this sheet. *ZION'S HERALD*, our beloved New England Methodist paper, in our view, stands *A*mong its fellows. We admire its thoroughness on all reforms, its genial spirit and its pluck; hence the name of this our child of a day."

This journal of a day will be likely to outlive many a more pretentious sheet, and somebody in Dover, a century or two hence, will draw from their ancestral archives a copy of *The Herald of Zion*.

The Woman's Journal appears, in Boston, in as fine a style as the woman herself usually does. It is handsomely gotten up, and filled with able papers on the general subject of woman, and the especial on that of the ballot. Mrs. Livermore is editor in chief. Messrs. Higginson and Garrison, Mrs. Stone and Howe, assistants. It would be better if some names of a more orthodox cast were added to the list of editors or contributors. Such, we understand, is to be the case. The papers are solid and weighty. The writers are of large experience, the cause worthy. We wish it abundant success.

The Mail is a new sixteen page quarto, issued from St. Louis, with Rev. Dr. George as editor. It has a strong list of contributors. It is zealous on Temperance and Sunday schools. We hope it will flourish, though not at the expense of *The Central*; for no paper, in the Church or out of it, is more ably conducted than *The Central*. It is up with the hour on every question; able, catholic, progressive, Methodist. Independent Church journals should be planted, if at

all, in unoccupied centres. At New Orleans there is room, hardly at St. Louis. Yet as these rival sheets often stimulate subscriptions to each other, so, perhaps, this bright journal may not only live itself, but increase the life of its elder and legitimate brother. Success to all good causes, wisely planned.

We sometimes receive criticisms for articles in other journals, as well as in our own. We prefer that the writers should express their own views.

PERSONAL.

Dr. Roberts, the well-known local minister of our Church in Baltimore, died last week. He was highly esteemed of his brethren.

Rev. N. Bemis has been presented with \$100 by his charge in Dorchester.

We learn that Rev. John Broadhead was not Governor, but Representative to Congress. He was offered the governorship, and could have been elected, like another Methodist preacher of that State, but like him, contented himself with the higher place of Presiding Elder.

D. S. King, esq., has been successful in establishing the first free school of deaf mutes, ever founded. It was organized by this city last year. On retiring from the Board, the Committee acknowledged the indebtedness of the city to him for this service, in just resolutions of thanks. He also secured the appointment of Miss Smith, daughter of J. B. Smith, esq., as a teacher. Though a graduate of the city Normal School, her complexion was an offense to some, it being of the Bible sort of beauty, which of course, to Bible-lovers, is the most beautiful. These are two honorable events in his public career.

Senator Harlan, like most public men, is exposed to malicious assaults of petty pygmies. Some such, bearing on his official career, have lately been put in circulation by *The Cincinnati Gazette*. *The Washington Chronicle* examines all the slanders and amply refutes them. No man's record is clearer. It is a shame that such unjust aspersions should be cast on most honorable men, but this is apt to be the reward of position. He will outlive and outshine all such clouds of slanders.

Hon. Mr. Revels, a gentleman of color, is elected Senator from Mississippi. There will be revels when he reaches Washington. What will his fellow citizen, Jefferson Davis, say to that? Surely God is great. He putteth down one, and setteth up another. He casteth the mighty from their seats, and exalteth them of low degree. Praised be His name.

The Methodist Church.

MASSACHUSETTS.

DEDICATION OF THE BOSTON HIGHLANDS M. E. CHURCH. On Thursday evening, 20th inst., the new church erected by the Boston Highlands M. E. Society, was dedicated to the service of Almighty God. The weather being favorable, every inch of space was occupied, and many failed to secure even standing room. This edifice is on Warren Street, a few rods above the site of the old church that was burnt near two years ago, and not far from the new Winthrop Street church. It is a plain, but neat wooden building; the audience room will seat five hundred, and is furnished with green cushioned settees. The walls and ceiling are pure white, or what is called hard-finished, giving, with the fresh colors of the carpet and cushions, a very cheerful and pleasing aspect to the interior. A rich black walnut desk is placed before a Gothic recess or chancel, and the platform is furnished with three handsome chairs. The building is well lighted by lozenge-shaped stained glass windows. It has one gallery at the end, with sliding doors above and below, making, when needed, two fine class, or anterooms.

The very beautiful and valuable clock was the gift of Dr. Donald Kennedy, who has well earned the reputation of being the friend of Methodism. The whole cost of this erection, including land, will be somewhere about \$17,000. The designs were by Mr. Henry G. Wetherbee, and the builder is Mr. C. H. Blodget. Its erection was commenced about the 1st of August last, and consequently it has been scarcely six months in course of construction. On the 1st of April last the society numbered seventy members; it now has 140; the Sunday-school has also doubled, having at present some 220 pupils. Within the year, there have been sixty conversions, and the good work is still vigorously progressing, and every department is in a healthy and active condition.

The services on Thursday evening were very interesting. The address to the congregation was made by Rev. Mr. Dinger; the Scripture lessons read by Rev. Mr. Hanaford, prayer by Rev. F. K. Stratton of Melrose. The sermon was by Rev. W. F. Warren, D. D., from St. John iv: 23, "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." It was a noble and luminous presentation of the elements of true worship, closing with a blessed assurance that the hour is coming when all the jangling discords of creeds and sects shall be made harmonious and sweet by the unifying influence of God's grace. After the sermon, a psalm was read by Mr. John G. Cary, the congregation responding, after which the church was presented by the trustees, and the declaration and prayer of dedication made by the pastor, Rev. I. J. P. Collyer. The hymns, the 96th and the 98th, were well sung by the choir and congregation. Benediction by Dr. Warren, and the doxology by the choir and congregation closed the service. It was announced that for the present the seats would be free to all.

CHATHAM. — The Methodists in Chatham had a very pleasant Christmas, and made their pastor and Sunday-school superintendent correspondingly pleased with liberal donations. Watchnight was the occasion of solemn and deeply interesting services. And the week of prayer was observed in a series of union prayer-meetings of the evangelical churches, with gratifying results.

A very deep and general interest has been awakened in our schools, and some thirty are believed to have been hopefully converted. The most of our teachers manifest a hearty spirit of co-operation and still larger results are sanguinely anticipated. Our union meetings still continue with growing interest, and we are laboring in hope for a very general and powerful work of grace throughout the community.

REOPENING OF THE SOUTH STREET CHURCH, LYNN. — The South Street Methodist Episcopal Society, having completed improvements upon their house of worship, it was formally reopened on the afternoon of the 21st, with religious exercises. The house was erected in 1830, and has therefore had forty years' existence in this thriving city where Methodism made its first New England lodgment, and has ever maintained a strong relative position among the religious denominations. The improvements, which consist of a recess extended in the rear of the church to admit the transfer of the organ to a position behind the pulpit, new platform-pulpit, altar, carpets, cushions, furniture, paper, and thorough painting within and without, cost about \$4,500.

The exercises of the occasion were participated in by Rev. D. Richards of Watertown; Rev. J. C. Smith, of St. Paul's Church, Lynn; Rev. D. H. Els, of Common Street; Rev. T. J. Abbott, of Swampscott; Rev. S. B. Sweetser and the pastor. The sermon was by Rev. F. H. Newhall, of Middle-town.

TAUNTON. — Rev. L. B. Bates writes: "The First M. E. Church of Taunton is enjoying the outpouring of the Holy Spirit. Jesus is with us to save. A deep religious interest pervades the community. Since the week of prayer, 20 have come over on the Lord's side, and we believe that the good work has only begun. The battle grows warm every hour, but the great Captain of our salvation leads us on, and he has promised us the victory. All glory be to His name."

MAINE.

SACO. — Rev. C. J. Clark writes: "We have been holding extra meetings at the School Street M. E. Church, Saco, during the past few weeks, and our efforts have been attended by the blessing of God. Twelve have been converted and have united with us on probation, some are earnestly seeking, and we are encouraged to believe that the good work will continue.

"On the evening of Friday, Dec. 31st, on our return from a social visit, we found the parsonage brilliantly lighted and the sound of merry voices issuing therefrom. They were not strangers who greeted us on our entrance, but we were never more effectually surprised than by meeting so many friends on this occasion. After a few hours spent in pleasant greetings, conversation, and singing, and partaking of the good things that were bountifully provided, our friends departed, leaving many valuable tokens of their good will, which we highly appreciate."

MONROE. — Rev. M. G. Prescott writes: "The work of the Lord has been somewhat advanced. Previous to the Northport Camp-meeting, some of the good brethren with myself, went down to the camp-ground, and erected a substantial board tent, 14x30 feet, with a good chamber to be used as a sleeping apartment, thereby affording better opportunities for social meetings.

"There have been several conversions, and many believers renewed in heart, are rejoicing in perfect love, and a full and free salvation.

"Two have been baptized, and six have joined the Church. Several others are candidates for baptism and full membership. There is, on a part of the charge, a very good interest manifested. Some have risen for prayers, and the good Spirit seems to be at work among us."

HODDON'S MILLS AND BOOTHBAY HARBOR. — The Methodist is the only church in Hoddon's Mills. A debt of between three and four hundred dollars has been on the edifice, and an unsettled account of some two hundred for repairs has been paid and settled.

The new church edifice at Bristol Mills, East Maine, was dedicated on the 27th of October last. Sermon by our P. E., Rev. C. B. Dunn.

It is a very neat, suitable house for the place, and is said to be the easiest house to speak in on the Rockland District.

Credit is due Rev. Josiah Bean for the energy and enterprise that produced the new house. The old house, nearly a hundred years old, if not in fact, certainly in fashion, which stood on a high hill, as near the "temple built without hands" as was possible, was taken down and rebuilt on a most eligible spot. Old Bristol, among the oldest Methodist churches in Maine, now worships and rejoices in the new 'temple' more beautiful and glorious than the old one.

NEW HAMPSHIRE.

BOW. — Rev. F. W. Smith writes: "A very interesting work of grace is in progress, here, under the labors of Bro. Taylor. A little while ago this place seemed like the wilderness, and truly a solitary place, but since the Epping Camp-meeting, God has signalized this place with an outpouring of the Holy Spirit. Nearly one hundred souls have manifested a desire for salvation, some seventy of which have found peace in believing."

TROY CONFERENCE ITEMS.

Rev. B. Pomeroy, whose serious illness was noticed in THE HERALD some months since, has recovered and is at work again. For the encouragement of the desponding, he has written out some of his experiences during his sickness, and published them in a tract of twelve pages, bearing the title "Near the Gates of Death."

Two churches were reopened on the 13th of January; one at Galway, N. Y., and one at Dalton, Mass. Dr. Peck preached the opening sermon at the latter.

The new church at Burlington, Vt., the seat of Conference next session, will be dedicated on the 20th of March.

NORTH CAROLINA.

Rev. Geo. Newcomb of Beaufort, writes: "The good work prospers. When I began here two years ago, I had only 137 members, and those in the town of Beaufort. Now my circuit extends 25 miles, have six preaching places and about 550 members, built two churches, one valued at \$225, the other at \$450, all paid for by the people, either in money or labor. Christian love and harmony prevails, and the prospect is good for yet a greater work. The Lord be praised, and to Him be the glory."

"I am now teaching the Normal School, so called, in Beaufort; it is of the grade of one of your grammar-schools. This, with the church, keeps me pretty busy, and it enables me to forward the \$400."

MISSIONARY LECTURES. — The Rev. D. D. Lore, D. D., editor of the *Northern Christian Advocate*, will deliver a course of four lectures before the students and friends of the Boston Theological Seminary upon the following topics: —

1. The Ground of the Universality of Christian Missions.
2. The Nature and Methods of Personal Work in Missions.
3. The Call and Qualifications for the Work.
4. The Lights and Shades, or Successes and Reverses of the Work.

To accommodate the public, these lectures will be delivered in the vestry of the Bromfield Street Church at 12 o'clock, on Monday, Tuesday, Wednesday, and Thursday, Jan. 31st — Feb. 3. All friends of the cause are cordially invited to attend.

W. F. WARREN.

OUR TRACT WORK. — The first quarterly meeting for 1870 of the Board of Managers of the Tract Society was held January 12th. Officers were elected as follows: Bishop Morris, President; the remaining Bishops, with S. A. Purdy, M. D., and Hiriam Merritt, Vice-Presidents; D. Wise, Corresponding Secretary; D. Denham, Jr., Recording Secretary; John Lanahan, Treasurer; M. D. C. Crawford, T. Carlton, D. Wise, W. H. Dikeman, S. J. Goodenough, T. A. Howe, Ira Perego, Jr., S. D. Brown, and E. G. Andrews, Executive Committee. The grants for the year, so far as returns have come in, were \$11,352. The experiments thus far made show it to be very doubtful whether colportage can be made self-sustaining in our Church. If maintained, it must be done in part by special donations for that purpose.

The circulation of the *Good News* reached a maximum of 79,000 during the year.

A very interesting letter was read from Germany, showing that the tract work is actively prosecuted in that important country. Several new tracts and books have been printed there during the year. Since 1850 our tract house in Germany has distributed 6,798,404 tracts, 623,200 illustrated handbills, and 1,723,747 children's tracts.

To aid in the continuance of this successful work the Society appropriated \$1,000 currency for the present year.

ANNUAL MEETING OF THE SUNDAY-SCHOOL UNION. — The annual meeting of the Sunday-school Union of the Methodist Episcopal Church was held at the Mission Board Room, 305 Broadway, on Friday, January 14th. E. H. Brown, esq., First Vice-President elect, occupied the chair. Prayer was offered by Rev. Dr. Butler, of the New England Conference, one of the Secretaries of the American and Foreign Christian Union. There was a larger attendance than usual, and the annual reports of the executive officers were listened to with marked interest.

The report of the Corresponding Secretary, Rev. J. H. Vincent, presented the following figures: Present number of schools, 16,193; officers and teachers, 182,869; scholars, 1,170,219; volumes in libraries, 2,783,307; Bible classes, 25,196; expenses of schools this year, \$435,869; conversions, 41,438; raised for S. S. Union, \$20,655. The advance in the work of the Union during the last ten years is indicated by the following figures: —

Increase of Schools.....	3,284
Increase of Officers and Teachers.....	42,358
Increase of Scholars.....	423,016
Total expenses of schools.....	\$2,681,997
Total number of conversions.....	272,650

CURRENT NOTES.

Metropolitan Church, Washington, is crowded at every service. Nine hundred and twenty-five have been added to the Church in the North Carolina Conference, last year.

The Halifax *Provincial Wesleyan*, comes out in new and handsome type. Dr. Pickard has made a vast improvement in this journal.

There is a good religious interest in Eighteenth Street Church, New York city.

A protracted meeting is now being held in Centenary Church, Long Branch, New Jersey.

In Quakertown, N. J., over eighty persons have professed conversion, and the work is still going on.

Rev. P. D. Lipscomb, forty-seven years a member of the Baltimore Conference, died on the 4th.

With scarcely an exception, the Methodist Churches of Washington have enjoyed unusual prosperity the present Conference year.

The East Washington Church, Rev. W. H. Holliday, is the largest in the city.

On Monday, January 3d, Trinity Church, Providence, paid off the last dollar of a debt of \$12,000, and took up the mortgage.

The Methodists of Saratoga Springs have purchased a fine lot for a new church adjoining their present one, for \$12,000.

Wesley Chapel, Washington, was reopened on the 9th, Bishop Ames preaching.

Rev. J. W. Langley, of Union Church, St. Louis, will return to the East in the spring, owing to the feeble health of his wife.

There is no congregation in the land that cannot do something in aid of the Church Extension Society.

The North Carolina Conference voted unanimously for Lay Delegation.

Bishop Scott occupied the pulpit of the Ames Methodist Episcopal Church, New Orleans, on Sunday, January 9th.

The collection taken for Church Extension in Bedford Street Church, New York, two Sundays back, amounted to \$1,000.

The brethren of Havre de Grace, Maryland, are making preparations for the "National" camp-meeting to be held in that State.

Extra services are being held in almost all the Philadelphia Methodist churches, with glorious results.

The Methodists in Chicago are purchasing new church lots, thus anticipating the growth of the city.

Methodism first made its advent in Dover, N. H., in the year 1819, in the house of John Lord.

There is an extensive revival of religion in the M. E. Church at Lynn, N. H.

The anniversary of the Historical Society of the Pennsylvania Conference, will take place at Pottsville, on the 16th of March, when the Conference will be in session.

In the revival in M. E. Church at Marella, Erie County, N. Y., some of the most prominent men in the community are among the converts.

The Church at Windsor, New Jersey Conference, is being visited with a very precious revival, in which over fifty have professed conversion.

The new M. E. Church in Albany, N. Y., is described as the neatest and, with one exception, the best looking M. E. Church in that part of the State.

Methodism in the United States comprises a membership of 2,337,518, and an itinerant ministry of 14,076. The aggregate in all lands is 19,251 ministers and 3,453,847 members.

Only two or three members of what was the Congregational church of Middlesex, Vermont, remain. In the house of worship, owned and once occupied by them, meetings are now held alternately by Methodists and Unitarians.

The revival at Rondoat, N. Y., continues with increased power. Up to the 13th instant three hundred and thirty-five conversions had occurred, and two hundred and seventy-five had joined the Church on probation.

The paper for the colored people of the South, promised for some time, has now become an established fact. The initial number has made its appearance. It hails from Memphis, and Rev. S. Watson is editor.

The Church Extension Society has, since its organization, received and disbursed by donations and loans, \$200,000, in the use of which it has aided over three hundred churches in various parts of our common country.

"Peace," says the *Provincial Wesleyan*, "prevails within the British Wesleyan borders; and a better feeling now prevails between the different British branches of Methodism than perhaps ever before. The Foreign Mission cause has been well sustained; and the Home Mission is proving a grand success."

At the recent annual meeting of the Board of Managers, Trustees, and Contributors to the Home for the Aged of the Methodist Episcopal Church in Baltimore, it was reported that thirty thousand dollars have been realized from all sources. General Berry occupied the chair.

At the recent session of the Montgomery Conference, held at Union Springs, Dr. S. K. Cox, Rev. F. L. B. Shaver, Isaac Spangler, M. D., and J. M. Scott, offered themselves as ministers and members from the Methodist Protestant Church to the Methodist Episcopal Church South. They were cordially received.

There is a great scarcity of ministers to supply the work in the New England Conferences. In the Providence Conference forty-six appointments "to be supplied;" in the Vermont, thirty-two; in the New England, thirty-one; in the New Hampshire, twenty-four; in the Maine, twenty-four; in the East Maine, twenty-two — making one hundred and seventy-nine. — *Home Journal*.

The M. E. Church in Paulet, Vt., under the pastoral care of Rev. O. Gregg, is enjoying a gracious revival of the work of God. Thirty-seven (37) have already united with the Church on probation. Rev. J. W. Mudge of Providence, R. I., has rendered efficient service to the church and community. He goes next to Castleton, Vt.

There is a glorious revival interest in Central Church, Lowell, Rev. W. C. High, pastor, where Rev. John Allen has been laboring for two weeks. Fifty have professed conversion, among them eight men and their wives. Meetings are held every afternoon and evening, with a crowded attendance. The afternoon meetings are peculiarly sweet and spiritual.

The membership on the various missions (174 in number) of the Wesleyan Methodist Church in Canada embraces 4,113 Indians, 237 Germans, 53 French, 14,497 on the Domestic Missions, 35 in Red River and the Saskatchewan, and 156 in British Columbia — making a total of 17,091 in Church fellowship. These are supplied by 136 missionaries, besides which there are on the Indian missions 15 interpreters, 16 day-schools, and 16 teachers — making a total paid agency of 223.

Clark Street Church, Chicago, the seat of the last General Conference, is in the third story of a business centre, known as "Methodist Church Block," without any exterior sign of a church edifice. The church authorities are determined, in order to make this church a power for good in this business part of the city, to place large signs on the building, and erect great lamps, with appropriate inscriptions, so that by day and night strangers may find their way to this house of God. — *Pittsburg Advocate*.

positiveness of his answers, and perhaps suspecting the possible duplicity lying at the bottom, questioned him with not a little closeness upon his doctrinal views and teachings. To all of which he responded. At the close, Dr. Webber said to him in substance, if not in identical form: —

Brother Keyes, I have one question only which I wish to ask. It is not to be doubted that Brother Keyes understands the Doctrines of the M. E. Church, as contained in her standards, as preached by her ministers, and as believed by her members. The question I wish to propose is, Does Brother Keyes so understand and so believe them? To which he most distinctly and unqualifiedly responded, "I do."

Not doubting but that his old brethren of the New York Conference would deal both kindly and justly with Mr. Keyes, I determined to transfer him to that body, and so informed him. As he expressed anxiety about obtaining an early appointment, I told him I would solicit the kind offices of Bishop Jones, and also of Dr. Ferris, Presiding Elder of the New York District, in his behalf. All of which I did. I further assured him that I would also keep on the lookout, and he agreed to keep me informed of his post-office address. He also assured me that he should, in the future, be more guarded in the use of terms, so as to guard against any suspicion as to his orthodoxy. I parted from him with the strong hope, that however cautious he had been in the use of terms, or however near he had ventured toward the whirlpool of Swedenborgianism, the timely caution he had received would be to him a future safeguard.

My next information of Mr. Keyes was, that he had withdrawn from the M. E. Church and united with the Swedenborgians. It surprised me in that connection to learn that he proclaimed he had not been a Methodist in doctrine for years. I soon after received a letter from him asking me to contradict sundry statements made concerning him in *The Christian Advocate*, and asking whether it was not distinctly understood in his interview with me and the Presiding Elders that he "declined to be questioned or catechized concerning my (his) doctrinal views." The whole thing was so preposterous or wicked for a sane man, that I made no reply.

When the Secretary of the Portland District wrote to me in behalf of the District, desiring a statement of my examination of Mr. Keyes, I asked to be excused, and counseled brethren to let him drop in silence. I would now gladly avoid this simple narration of facts; but the request of slandered brethren and the cause of truth demand that the facts shall be made known. Mr. Keyes has been dealt with very gently, and only his persistence in evil has compelled this exposure."

Having read the foregoing statements, we, the undersigned, regard them in all essential particulars entirely correct.

GEORGE WEBBER,
A. SANDERSON,
JOSEPH COLBY.

Presiding Elders of Maine Conference.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HIRDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

SYSTEM AND ORDER. — It is said that order is one of Nature's first laws. Without order in the world, the worst consequences would ensue. The Infinite mind has arranged and set in motion this vast universe, and it rolls on year after year in the most exact time. This comes as the result of a perfect system. Now nothing human can be perfect, but it should be the aim of every man of business, mechanic, or farmer, to reduce all his business matters to as nearly a perfect system as possible, and by so doing, he will be quite sure of success; without it he will be quite likely to fail. Everything else being equal, the man who does his business by a system, keeping as nearly as possible everything in order, will have greatly the advantage of his neighbor who is careless. The farmer may ask how it is to make a great deal of difference in his case, and it will not be a difficult question to answer. As an illustration, the man who feeds hay to his cattle by a system, giving a certain number of pounds, will be much surer that none will be wasted, than he who carelessly pitches in a large forkful to his cattle, one half of which may be trodden under their feet, or blown upon, so that they will not touch it. Or he who keeps his tools and wagons all under cover, while his neighbor leaves his plough or horse-rake all winter in the field where he last used them. Or he who mends his fences in season, while his neighbor leaves his to be done sometime, and before that time comes, his cattle have broken through and done his neighbor damage. Or he who cuts his roots well before he feeds them out, while the careless man, when it is not convenient to cut them, feeds them whole, and finds that he has lost one of his best cows by choking. We might go on indefinitely showing the difference between the careful and the careless, between system and order, and indifference or neglect. We go into a store to purchase, and we see everything in confusion, and have to wait some minutes before we can be shown what we wish to see, simply because of the want of order in that establishment, and we never go there again. We go past the farm or to the farm of some person, and we see everything at sixes and sevens, and we make up our minds that that farmer is a sloven, and will not be likely to make much money; that his note, if offered for discount, will not be considered " gilt edged." We say to farmers and all others who are doing business, adopt a system and stick to it, and success is almost certain. Remember that what is worth doing, is worth doing well.

THE POTATO MANIA. — Many of us remember the Rohan Potato fever, as it was called, and what came of it, but it is reserved for these latter days to have a potato fever that leaves the much talked of Rohan business far in the shade. A few years ago, Mr. Goodrich introduced some of his seedling potatoes that attracted considerable attention, especially as they were recommended as hardy, while many of the old kinds were annually destroyed by rot. Later, Mr. Albert Bresoe of Hubbardston, Vt., originated the famous Rose potato, and it was sent out at the large price of three dollars per pound, by those who had obtained a part of the stock. Still later, Mr. Bresoe has introduced other new seedling varieties, of which are claimed to possess excellent qualities. The Rose, though first offered at the large price above-named, found many purchasers, but other varieties since brought forward, among which is the King of the Earlies, have been sold for fifty dollars each. Now no potato ever grown was really worth this enormous sum, though it might seem to be, to those who wished to grow plants for market, or to those who expected to sell the product to others who in turn were willing to pay more than the tubers were worth, for the sake of having a new thing. Many persons have, during all this time, been inclined to cry humbug, and set themselves against all new-fangled potatoes. There is reason in all things, and it is foolish to cry out against every new thing, for though the larger number are worthless, yet now and then one proves to be valuable. This is true of the new potatoes. The Rose is a valuable sort, without the least doubt. Bresoe's Prolific, King of the Earlies, Peerless, and others introduced by Mr. Bresoe are certainly very promising, and the result of what is called the Potato Mania, or Potato Fever, will be to give us many new sorts that will be of great value to the country, and those who have originated these new and excellent sorts, should be regarded as benefactors. The old Rohan potato, over which there was such an excitement, had no merit as a table variety, while some of the new ones are very fine for this purpose. It has come to be true that we must change our potatoes often than formerly when we had no disease to contend with, and the more recent from the seed — the ball — the harder they seem to be. Try all, if they do not cost too much, and hold fast to those that are good.

WOOL INDUSTRY — THE TARIFF. — The following is from the annual report of the Commissioner of Agriculture: —

"A period of depression has been realized by our wool growers during the past four years, which has been shared by all other wool-growing countries, but which has been greatly modified and relieved by the operation of the present tariff, which has prevented the utter prostration of this necessary branch of industry in the present, and assured its rapid recuperation in the future. A sufficient quantity of carpet wool, not produced in this country, has been admitted from abroad at low rates of duty; a sufficiency of most grades of clothing wool has been produced at home and sold at lower prices than when foreign wool was admitted at nominal rates, and an impetus has been given to the production of combing wool, which will not only greatly benefit the textile interest, but improve the quality and the quantity of mutton in the markets of the land. Dissatisfied with the present receipts, and gloomy over future prospects, many farmers have sacrificed a portion of their flocks during the past year. It is estimated that four millions of culls were killed for pelts and tallow. American agriculture, in all its branches, is peculiarly subject to periods of elevation and depression, from the impulsive action which stimulates over-production at one time, followed by panic abandonment of the temporarily unprofitable pursuit. The wool interest has often suffered, not merely from ordinary causes of fluctuation, but more disastrously still from tariff changes, frequent and extreme as well as unexpected. It is essential to the welfare of this important industry, that the present moderate schedule of duties should be continued without modification."

FLESH FOR FOWLS. — We find the following in an English journal: "Almost every writer on poultry recommends the use of flesh as an article of food for fowls. It is said to make them lay, and if there is anything in the facts that hens require a very large amount of nitrogen, for the manufacture of eggs, and that flesh is peculiarly rich in nitrogen, there ought to be some ground for the popular belief. For ourselves we have been in the habit of using flesh freely as an article of food for fowls. We always cook it, and have never found any bad effects from it. The other day, however, we were assured by a gentleman who is very successful with his fowls, that meat tends to make them broody. Have any of our readers ever observed this effect to result from feeding flesh to fowls?

If this supposition is well founded, then it will be necessary to abandon the use of flesh during the spring and summer months. During the fall and winter, however, there can be no objection to giving fowls liberal supplies of flesh. If we do not give fowls flesh, they ought to have such grains as are peculiarly rich in nitrogen. Perhaps the cheapest nitrogenous food in wheat screenings, or bran. Bran contains fourteen per cent. of nitrogenous matter; wheat, thirteen per cent.; millet, fourteen and a half per cent.; buckwheat, nine per cent.; corn, ten per cent. An excellent article of food is prepared by making a thin mush or gruel of corn or buckwheat flour, and thickening it with wheat bran. Fowls eat it greedily and thrive on it. The most nitrogenous of all grains is the lupine, which contains thirty-four per cent. of albuminoids. Has any one ever cultivated them, or tried them as food for fowls?

The Righteous Dead.

MISS NARCISSA G. NUTTER, sister of Rev. Bro. Nutter, pastor of the M. E. Church, Wintrop, Mass., died in Tuftonboro', N. H., Aug. 15, 1869, aged 28 years and 6 months.

Sister Nutter, at the time of her death, was an estimable member of the Walnut Street M. E. Church, Chelsea, Mass. She was converted when 9 years of age, and at 12 became connected with the Church, though her sickness was of such a nature as to render it impossible to leave a dying testimony to the saving power of the grace of God, yet we have what, in some respects, far better, — the testimony of her sweet and unobtrusive Christian life. Beautiful and

gentle in all her ways, her influence was ever on the side of Christ. Her soul has gone to be with the Saviour she so dearly loved, while her body waits the morning of the first resurrection. "Blessed are the dead who die in the Lord."

JAMES AUSTIN died in Landaff, N. H., Dec. 13, 1869, after a protracted and painful illness, aged 48 years.

Bro. Austin was converted, in 1839, under the labors of Rev. Erastus B. Morgan, and united with the Methodist Episcopal Church. In his death, a faithful wife has lost an affectionate husband, aged parents a dutiful son, and children a kind father, and the Church an efficient member. He has long been one of the main pillars in the Church, holding the relations of trustee, steward, class-leader, and superintendent of the Sabbath-school. He was a special friend of the preacher, and will be kindly remembered by many who have labored on this charge. He loved the Church; bearing his share of its burdens to the last. He bore his sickness with Christian patience, and died in great triumph. A. B. RUSSELL.

Died, in Woodstock, Ct., March 10, 1869, DARIUS HILL. He was converted in 1841 (or 1842), under the labors of Rev. E. Bent. While Father B. was baptizing, with Bro. H. standing near, on the ice, Bro. H., to use his own words, "felt that the ice was opening to let him in," but remembered God's golden words, "My grace is sufficient for thee," and was saved then and there! From that time, he rejoiced in God's service, until called to rest. He ardently loved ZION'S HERALD, especially because of its radical support of the Right. OTIS E. THAYER.

In Harrison, Me., Aug. 18, 1869, Bro. MERRILL KNIGHT died in the triumphs of faith, and passed to his reward in the skies, aged 65 years.

Early in life, he sought and found the Saviour precious to his heart, and united with the Methodist Episcopal Church, of which he remained a worthy member till his death. During a lingering sickness, which preceded his death, he was gloriously sustained by the Divine presence; talked freely about dying; made all needed preparations for his funeral; and rejoiced greatly that he was to soon be with Jesus, and loved ones who had passed on before him. He faithfully served the Church as class-leader, steward, and trustee. W. N. R.

East Boston.

Died, in Cambridge, Dec. 3, 1869, our venerable father, JONATHAN HUTCHINS, aged 76 years and 6 months.

He was regenerated at the age of 21, in Hermon, Me., and spent the most of his life in that town and Carmel, Me. He has been a member of the M. E. Church more than fifty years. For twenty years past he has been an invalid, from paralysis; but patient, and always cheerful. He, with his surviving widow, came to Massachusetts to spend the evening of life with a daughter, and her husband, living near Mount Auburn. He and his wife joined, by certificate, our infant church on North Avenue, but had been able to attend church but few times, before he was called suddenly to take his transfer to a higher and more glorious position on high; stricken down, and speechless a few days, but conscious, and full of confidence in God, by signs he could inform us that all was well. A. D. MERRILL.

SALLY P. WING, of Acushnet, died very suddenly, on the 12th of December, 1869, aged 74 years.

Sister Wing was converted in her youthful days, and united with the M. E. Church in Acushnet, in 1821, and maintained a good profession to the last. Her sickness was of but a few hours' continuance, yet she was fully prepared for her sudden exit. Her religion was active, and extended to her family, and mingled with the intercourse of daily life. She was a tender wife, and a kind and affectionate mother, and her fall has left a vacancy in the family circle which He alone can fill who has said, "As thy day is, so shall thy strength be."

Acushnet, Jan. 4, 1870.

Mrs. REBECCA SAWYER, relict of Phineas H. Sawyer, died in Sadawga, Vt., Dec. 19, 1869, aged 85 years and 10 months.

Sister Sawyer was a mother in Israel. For more than a quarter of a century, she was a very worthy and exemplary member of the M. E. Church. Meekness of spirit, cheerfulness of disposition, and resignation to the Divine will, were prominent traits in her character; and seldom do we find a greater combination of Christian excellencies, than were exhibited in her life and character. Under the infirmities of advanced age, she bore a lingering illness with great patience and Christian fortitude, and "peaceful and serene," she entered into rest. "Precious in the sight of the Lord" is the death of His saints."

H. EASTMAN.

EDWARD ANTHONY died Sunday, Dec. 5, 1869, in Fall River, at the residence of his son, John Anthony.

Father Anthony was 82 years of age, and was the oldest living member of the Methodist Episcopal Church at South Somerset. He joined this Church April 2, 1809, when Rev. Levi Walker was preacher on this circuit. His wife, who died in 1857, joined the same Church in 1804. Brother Anthony continued his church relationship here for over sixty years, and by a well-ordered conversation and a godly life, won the love and esteem of all who knew him. He was one of the most saintly men I ever met, and seemed to have constantly with him the present witness of the Spirit. He was temperate in all things, and an ardent lover of the Bible, which, during the past summer, he read through in three weeks. His last word was "heaven" and there he has gone to receive his "crown of righteousness." "Mark the perfect man, and behold the upright, for the end of that man is peace."

"How blest the righteous when he dies,
When sinks a weary soul to rest."

EDWARD L. HYDE.

Col. WM. HIRCHCOOK died in Damariscotta, Me., Oct. 7, 1869, aged 78 years.

Bro. H. had been a member of the M. E. Church for more than forty years, during which time has been confined to his care the dearest trusts of the Church, which he never betrayed, but served as a faithful member until the Master called him, at the midnight hour, to his reward in the mansion above. But relatives and the Church are not alone mourners; the poor have lost a friend, the village an honored citizen. Honored by men, accepted of God — reader, may this be thy life-work. A vacant seat tells us that the fathers are passing away.

L. H. BEAN.

Died, at Riverdale, Dec. 4, 1869, Mrs. REBECCA ELWELL, aged 78 years.

Over thirty years of her life she exemplified the religion of her Divine Master — ever cheerful, hopeful, untiring in labor of love. Few ever equaled her in devotion to the sick and suffering — ever ready to respond to the calls of suffering. In her death, her aged companion has lost a devoted wife, a large family of children an affectionate mother, the Church and community one of its choicest members. As she lived, so she died, peaceful, and in full hope of a glorious immortality.

S. G. H.

Died, in Gurneyville, Ct., Oct. 11, Mrs. SALLY TURNER, relict of Jess Turner, aged 85 years, leaving two daughters to bow with uncomplaining submission to the will of their Heavenly Father.

Mother Turner died, as she had lived fifty years, with a meek, yet loving trust in Christ. Thus another of our most aged and beloved members has gone to swell the ranks of the blood-washed throng, among whom is a beloved husband, a daughter, and many dear ones, who passed on before her.

T. W. DOUGLASS.

Gurneyville, Jan. 10, 1870.

BENJAMIN F. ABBOTT died in Ossipee, N. H., Sept. 3, 1869, aged 61 years.

He was converted at Great Falls in 1829, and soon after joined the Church. He was an ardent Methodist, and for several years an able and efficient class-leader. We trust he departed in peace.

M. SHERMAN.

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The Secular World.

REVIEW OF THE WEEK.

In the United States Senate on the 21st, after a sharp debate, the Virginia bill was passed by a vote of 47 years against 10 nays.

In the Massachusetts House of Representatives on the 21st, the salary of members was fixed at \$600.

Prince Arthur arrived in New York on the 21st. He was quietly received at the Hudson River depot by the British Minister, Mr. Thornton, and was unostentatiously escorted to the Brevoort House. The party, including Consul Archibald, visited Central Park and other points of interest.

There has been little but routine business done in the Massachusetts Legislature the past week. In Maine, they have had a little excitement over the contested election, and as to some of the questions before the Educational Committee.

The Valuation Commission is pushing its work steadily along, but cannot get through under two months, and an extra session to pass upon its work is seriously talked of. The aggregate of the shipping of Maine, as gathered from the Commissioners' books, by counties, is as follows:—Androscoggin, 172 tons; Cumberland, 61,648; Franklin, 61; Hancock, 37,157; Kennebec, 5,965; Knox, 56,150; Lincoln, 21,071; Penobscot, 24,943; Sagadahoc, 87,997; Waldo, 38,975; Washington, 35,650; York, 9,050; making 370,830 tons in all, and it will probably be valued at not far from \$12,000,000.

Ohio and Iowa have legislatively ratified the 14th Amendment to the Constitution.

Mr. Reavis has been elected from Mississippi, as U. S. Senator for the term expiring in March, 1871. Mr. Reavis is a colored man, and one of the present State Senators, so of course the Democrats are horrified at the prospect of having a negro brought into the upper branch of Congress within a month or six weeks. What will they say when a negro is in the Presidential chair?

A meeting in favor of Cuban independence was held at the Cooper Institute, New York, on the evening of the 19th. Many of the most prominent citizens were on the platform. Horace Greeley presided, and made a speech favoring belligerent rights to Cuba. He also announced that Gerrit Smith had contributed \$1,000 to the cause of Cuba. Cassius M. Clay made a speech, relating mainly to himself, and was in consequence not favorably received. Addresses were also made by Colonel Tomlinson and others. Resolutions were read by Mr. Clay and adopted, expressing sympathy for the Cubans, and urging the Administration to recognize their belligerent rights. The Chairman read a resolution favoring the establishment of a Cuban Charitable Aid Society, which was adopted, and the meeting soon after separated.

The late Woman's Suffrage Convention in Washington, was a great success. Senator Wilson was present, and pledged his support to the women in their just demands. The Convention in turn pledged their support to the Republican party, if they will favor the desired boon of suffrage.

There has been more than the average number of frauds and robberies the past week.

NEWS NOTES.—The French government has in contemplation a reform which will give trial by jury, to persons charged with violating the press laws. Lopez is in the field again with an army of 20,000 men, and the allies have already suffered from his attacks. The Freemasons of Prussia

have protested against the tendency of the Ecumenical Council to approve the doctrines of the Pope's Syllabus. The strike of machinists in the employ of the Erie Railroad Company, bids fair to become a serious matter. It is reported several members of Congress have been won over to Mr. Wells's views on the tariff question. Secretary Seward and his party have arrived at Havana, where it is expected they will remain a week. An extra session of the Nebraska Legislature is to be convened to ratify the 15th Amendment. Dispatches received late last night, give accounts of great destruction of life and property by a severe storm of rain in the West. In Kentucky there was a terrible tornado. A convention of fat men was held in Lewiston, Me., on the 21st. The fattest man was a Chelsea boy of 19, who turns the scale at 363. There is much anxiety in England caused by the statement in the *Lancet* that the Queen's health is very infirm. The German members of the Ecumenical Council have declared their intention to bolt, in a certain contingency. The Congressional Committee on the new tariff bill has reduced the duty on sugar and molasses. Now that's something like. It is reported that Garibaldi is ill.

A Hartford Convention, of the best sort, was held in that city, last week, Wednesday, to advance the cause of Temperance. Rev. E. H. Pratt reported a series of vigorous resolutions. Rev. Dr. Newhall gave an eloquent account of the drinking habits of Europe, and confirmed the opinion of the wisest observers that drunkenness in wine-drinking and beer-drinking countries was fearfully prevalent. Hon. O. H. Platt, Speaker of the House of Representatives, gave a powerful address, showing that the nation was spending \$1,000,000,000, annually, for intoxicating drinks, and that unless the rum power is destroyed, it will destroy the Republican party. The resolutions endorsed Temperance societies, adopted Prohibition, and advocated working up to a good law, not bringing a good law down to a low appetite, and shrank from putting Temperance into politics. Rev. Mr. Willets warmly advocated it, and was heartily cheered. Wm. Goodell, the old Anti-slavery pioneer, seconded the appeal. So did Dr. Newhall. It was a live Convention, and will do good, though it stopped short of its whole duty.

The Massachusetts State Woman's Suffrage Convention meets at Horticultural Hall next Friday. A large number of signers to the call are well known,—three Congregational clergymen and one Methodist are among them. Henry Wilson and Judge Pitman are also among the delegates.

A very fine entertainment will be given at Music Hall, Feb. 2d, in aid of the North End Mission. The eminent elocutionist, Mr. Wyzezian Marshall, assisted by Miss Lucette Webster, will read selections from Shakespeare's tragedy, "Macbeth." The readings will be accompanied by all the original music, written for the work by Matthew Locke, rendered by a full orchestra chorus, and competent soloists, under the direction of Mr. Charles Koppitz. To conclude with the reading, by Miss Webster, of "The Bells."

This is a great treat and for one of the best of causes. The directors of the mission include some of our best names, such as Gov. Clafin, O. T. Taylor, Dr. Tourjee, Mr. Motley, and others. Everybody that can should go. They will give and get great good.

So many of the citizens of Peoria get discouraged, before they reach home in the evening, that a local paper suggests the equipment of the police force with wheelbarrows, instead of clubs.

Bayard Taylor says he has travelled 30,000 miles in Europe without a single accident, or missing a single connection.

The true principle of aerial navigation has again been discovered, but the inventor, a Frenchman, prudently withholds his name.

The head-gameskeeper of Windsor Forest has just died, and the Queen paid his widow a visit of condolence.

FROM THE NEWSPAPERS.

THE GREAT GOLD CONSPIRACY.—"Dixon," of the *Advertiser*, gives the following astounding facts in reference to the New York gold panic, of a few months back. It reveals a fearful state of affairs, which will make honest men shudder:—

The investigation, by the House Committee on Banking, into the New York gold conspiracy, is going to bring out some curious facts of a grave character. It appears that Fisk, Gould, Corbin, and other conspirators are stated to have met in secret conference, at that time, to perfect their plans. Fisk is said to have proposed a great, well-displayed advertisement in all the morning papers, setting forth that they had control of one hundred and eighteen millions of gold, being all there was outside the Treasury; that they were strong enough to take all the Government might offer; that all contractors who appeared for settlement before three o'clock could make terms on the basis of gold at one hundred and sixty; and that a figure even higher than this would be charged those who failed to settle prior to that hour. One witness says this plan would probably have been adopted, but that the conspirators feared violence from the mob. The idea of forcing gold to one hundred and sixty was acted on, however, and the

whole day's operations, till the smash occurred, were based on Fisk's scheme. There are some things in the evidence that look bad for Judges Barnard and Cardozo. Injunctions of such diverse character appeared in such rapid succession, that some persons are suspicious they were prepared beforehand, and held in readiness to meet any possible emergency. This could hardly have been the case, unless the judges were also in the Ring. Whether Butterfield was or was not in the Ring, the members of the Committee do not yet say. They want Corbin, but have not yet been able to find him with a summons. A number of the leading business men of New York want the Committee to find some way for breaking up this dreadful injunction business of their city judges. They say it puts legitimate enterprise of all kinds at the mercy of the gamblers in gold and stocks, and if not checked, must ultimately end in the formation of vigilance committees."

Rugby School will meet, after the Christmas vacation, with a new head master, against whose appearance there all the assistant masters but one have protested. The Rev. Mr. Hayman will have no enviable time the first half year. The boys loved Dr. Temple, and have a strong prejudice against the clergyman who, it is expected, will tell them Dr. Temple was a heretic, and will give them, instead of the broad catholicism of the new Bishop, the asceticism and superstition of a ritualist. However Mr. Hayman may act in these matters, there is no question of his fitness for the post as a scholar. I, myself, have seen letters from eminent men, whose testimonials—given for quite another purpose—have employed to obtain the post at Rugby, in which they say as much very distinctly. In truth, some even of these testimonials were given to be free of him; a very improper thing, but not, I fear, an uncommon one in the chapters of testimonials. The assistant masters, who *sank* Rugby, at one time talked of resigning in a body, and of opening their houses as a new school; for Rugby is not the head master; it is the collection of those masters who have houses of their own, and meet as a federal state, with a president at their head. The exhibitions, scholarships, etc., could not, however, be retained, and it would be a serious thing to leave them all in the hands of the opposition; so the scheme, I believe, is abandoned.—*English Correspondent of Boston Advertiser.*

Commercial.

BOSTON MARKETS.

WHOLESALE PRICES.

THURSDAY, JAN. 20, 1870.

GOLD.—\$13.12½.

FLOUR.—Superfine, \$4.25 to 4.75; extra, \$6.75 to

8; Michigan, \$7.00 to 8.50; St. Louis, \$7 to 10.00.

NEW COAL.—\$1.00 to 1.10; mixed, \$1.10 to \$1.13; yellow, \$1.12 to 1.20.

OATS.—\$0 to 70¢.

RYE.—Old, \$1.15.

SEED.—Timothy Herds Grass, \$4.75; Red Top, \$3.50 to 3.75 per sack; R. I. Bent, \$2.50 to 3.00 per bushel; Clover, 14 to 15¢ per lb.

APPLES.—Per barrel, \$4.00 to 5.00.

ONIONS.—\$4.50 to 5.25 per barrel.

PORK.—\$30.00 to \$7.00; Lard, 18 to 18½ c.; Ham, 17 to 18.

BUTTER.—34 to 38¢; choice Dairies, 39 to 40¢.

CHEESE.—Factory, 17 to 18¢; Dairy, 16 to 17½¢.

BEANS.—Extra, \$3.50; common, \$2.50 per bushel.

Eggs.—37¢.

DRIED APPLES.—(Southern), 8½ to 11¢.

HAY.—\$16.00 to 24.00 per ton, per cargo; \$24.00 to 28.00 per ton per car load.

POTATOES.—\$2.00 to 2.25 per barrel.

PEARS.—\$8.00 to \$25.00 per barrel.

CRANBERRIES.—\$3.00 to \$13.00 per barrel.

FAT ORANGES.—\$5.50 per box.

QUAQUERS.—Marrow, \$2.50 per cwt.; Hubbard, \$4.00 per cwt.

CARROTS.—\$1.50 per barrel.

BUTTS.—\$1.25 per bbl.

CABBAGE.—\$1.25 per bbl.

REMARKS.—But little change in the market from last week. Flour remains unchanged. Oats 5¢. per bushel lower. Beans dull, and unchanged. Eggs, 5¢. per dozen lower. Squashes, \$1.00 per cwt. higher. Lard and Ham, ½ cent off.

BOSTON KITCHEN MARKET.

[Reported for Friday, Jan. 21, 1870.]

Dealers at the markets are employed, but during the winter months, trade is nothing to be compared with the balance of the year. Dealers that supply hotels, and large houses, and sell in large quantities, are actively engaged.

FRESH MEATS.—Meats are moving with some degree of activity, quite an improvement from last week. The trade for Mutton is quite spirited. Sirloin and Rump Steaks, 30 to 35¢. lb. Round Steaks, 25 to 30¢. lb. Rib Roast, 25 to 30¢. Chucks, etc., 12½ to 20¢. lb. Tripe, 18¢. lb. Beef Liver, 10¢. lb. Mutton legs, 14 to 20¢. lb. Extra legs, 25¢. lb. Fore quarter, 8 to 15¢. Hind quarter, 12½ to 20¢. Loin, 12½ to 15¢. Beef Tongues, 17 to 18¢. lb.

PORK, ETC.—No change to note. Dressed Hogs will be very plenty to-morrow. Fresh lots from the West are weekly received. A trip through Quincy and Faneuil Hall markets will display a fine quality of Pork. Clear salt strips of Pork, 19 to 20¢. lb. Whole Hams, 18¢. lb. Corned Shoulders, 12¢. lb. Briskets, 17¢. lb. Smoked Shoulders, 18¢. lb. Smoked Ribs, 10 to 12¢. Smoked Beef, 25 to 30¢. Corned Beef, 12½ to 16¢. Fresh Ribs, 18¢. lb.; choice, 20¢. lb. Pork Tongues, 9 to 10¢. lb. Sausages, 16¢. lb. Bologna, 15¢. lb. Lard in pail or tub, 15 to 20¢. Leaf Lard, 18¢. lb. Pigs' Feet, 10 to 12¢. lb. Keg, \$2.25 to \$2.50. Hog's Head Cheese, 14¢. lb.

POULTRY, GAME, FOWL, ETC.—The scarcity of prime poultry is quite noticeable. Poults are plenty for a medium class of goods. Prices are the same as at the first of the week. Turkeys, 25 to 30¢. lb. Chickens, 25 to 30¢. lb. Fowl, 15 to 20¢. lb. Common Geese, 12½ to 20¢. lb. Mandrill Geese, 25 to 30¢. lb. Grouse, \$1.25 per pair. Partridge, 20¢. lb. Venison Saddle, 20 to 25¢. lb. White Deer, \$1.25 per pair.

DAIRY.—The feeling for Butter is somewhat improved.

Good packages are in constant demand. Medium to poor grades, move slow. Best Lamp, 40 to 50¢. lb. Second Grade, 42 to 45¢. lb. Best Tub, 40 to 45¢. lb. Second Grade, 38 to 40¢. lb. Cheese, Factory, 20 to 22¢. lb. Dairy, 19 to 20¢. lb. Fresh Eggs, 37 to 40¢. doz.

FAIR FAIRY AND VEGETABLES.—There are eight months of the year that fruit-dealers enjoy a lively trade.

At this season, there is the least doing. We are indebted to some of our enterprising horticulturists for the reappearance of Fresh Rhubarb, Asparagus, Cucumbers, Tomatoes, etc. Rhubarb, 30¢. per lb. Other kinds of vegetables that are forced under glass are comparatively high.

Eating Apples, 50 to 75¢. per peck. Cooking do., 40 to 60¢. pk. Pine-apples, 25 to 50¢. each. Potatoes, 90 to 110¢. bushel, or 25¢. per peck. Sweet Potatoes, 6¢. lb. Peas, \$1.00 to \$1.25 peck. Fresh Tomatoes 75¢. dozen. Fresh Radishes, 10¢. lb. bunch. Horse Radish, 15¢. lb. bottle. Cranberries, \$1.00 to \$1.25 peck, or 10¢. quart. Oranges, 50 to 55¢. dozen. Lemons, 20 to 30¢. dozen. Onions, 50 to 60¢. dozen. Celery, 8 to 20¢. per root. New Cider, 30 to 40¢. gallon. Pickles, 50 to 60¢. gall. Pickled Limes, 60¢. gallon. Marrow Squashes, 3½ lb. Hubbard, 4 to 5 lb. Beets, 25¢. pk. Turnips, 25¢. pk. Carrots, 25¢. pk. Cocoanuts, 10 to 12¢. each. Cabbage, 10 to 12¢. each.

FRESH FISH, ETC.—Yesterday afternoon, and this morning, are the most active during the week. Considerable stir. A few Pickerels at 25¢. lb. Smelts, 20¢. lb. Eels, 12 to 15¢. lb. Lobsters, 8 to 10¢. lb. Cod, 8¢. lb. Haddock, 7 to 8¢. lb. Halibut, 25¢. lb. Cusk, 8¢. lb. Salt Halibut Flies, 12¢. Tongues and Sounds, 12¢. Clams, sold, 12¢. qt. Quahogs, 50¢. qt. Oysters, \$1.50. gall. Scallops, 40¢. qt. Smoked and Pickled Herring, 33 to 40¢. dozen. Smoked Salmon, 20¢. lb.

The above report is corrected each Monday, Wednesday, and Friday, and can be relied upon.

The Markets.

CAMBRIDGE MARKET.

CATTLE.—The market for Cattle was considerably less active than a week ago. This may be on account of the warm weather. It is certain that beef is moving slow in the city. Brighton Cattle dealers were not buying Northern Cattle to any amount. Prices range strong 1 cent lower.

Sheep and Lambs.—Sheep trade was moderate. Dealers less anxious. Prices have fallen off slightly from last week. We quote good 90 lbs. Sheep at 6 cents per lb. Ordinary 4½ cents. There is already a large amount of mutton not sold in the city.

BRIGHTON MARKET.

CATTLE.—The supply was made up with many coarse grade Oxen, with some fine Steers, but a considerable portion were coarse, rough Cattle. Prices were found to correspond somewhat with Cambridge prices, ½ cent off, excepting the very best grades, that were sold apparently as well. At the opening, trade was decently fair, and three fourths of the stock changed hands within a few hours. After being yarded, the balance moved slowly, requiring considerable urging.

Sheep and Lambs.—Receipts, 2,600, that came from Western herds, handled by Brighton butchers on commission.

CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported for *Brown's Herald*, by George J. Fox, for the week ending Jan. 20, 1870.

Amounts of Live Stock at Market.

Cattle. Sheep and Lambs. Swine.

This week....2,050.....7,080.....275

Last week....2,737.....10,756.....300

Prices of Market Beef.

Extra, \$12.50 to 13.25; first quality, \$11.75 to 12.25; second quality, \$10.25 to \$11.50; third quality, 8 to 10¢.

Prices of Store Cattle.

Working Oxen, per pair, from \$150 to \$200; Mich. Cows, 20 to 25¢. per lb. Yearlings, 8 to 12¢. per lb. Two years old, \$25 to \$35; three years old, \$50 to \$60. Western Fat Swine, live, house, store, wholesale, 10 to 11 cents; retail, 12 to 14 cents; Columbia Co. N. Y. Pigs, none.

Prices of Sheep and Lambs.

In lots, \$2.45 to \$3.00; \$2.50 to \$4.50 each; Extra, \$5.00 to 7.75; 7.50 to 8.50 cents per lb. Spring, \$5.00 to 7.50.

Prices of Hides, Tallow, and Skins.

Brighton Hides, 9 to 10 cents per lb. Tallow, 7 to 8 cents per lb. Country Hides, 7 to 8 cents per lb. Tallow, 6 to 6½ cents per lb. Peats, 75 to \$1.25 each. Calf Skins, 16 to 17 cents per lb.

Classification of Cattle and Sheep.

N. B.—Beef Extra and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers.

Sheep.—Extra includes Lambs, and when those of inferior quality are thrown out.

Marriages.

In this city, Jan. 18, by Rev. L. R. S. Brewster, Frank A. Becker to Miss Emily S. Stearns; Jan. 20, Thomas A. Cuneo to Mrs. Julia A. Toss, of Boston.

In Boston, Dec. 9, by Rev. C. A. Merrill, Augustine P. Flory, of Ipswich, and Clara F. Smith, of Salem; Dec. 10, George A. Hodges to Carrie G. Clark; Jan. 6, Daniel L. Hodges to Sarah G. Fellowes.

In Rockport, Dec. 29, by Rev. William D. Bridges, James E. Bates to Mrs. Laura A. Allen, both of Gloucester; Jan. 16, John W. Clark to Miss Anna Welch, both of Rockport.

In North Manchester, by Rev. George E. Fuller, Edward C. Woodworth, of Hartford, Ct., to Miss Sarah M. Balch, of Manchester, Ct.

In the Methodist Church, Edgartown, Jan. 16, by Rev. A. J. Church, Charles M. Vincent, editor of *Vineyard Gazette*, to Miss Sarah C. Smith, all of Edgartown.

In Chelsea, Mass., Jan. 18, by Rev. J. O. Knowles, Edward P. Smith, of Chelsea, to Mrs. Caroline A. Longridge, of New York city.

In Cambridge, Jan. 1, by Rev. Pliny Wood, P. Surpaul, of Cambridge, to Miss Fannie E. Bacon,

